RACES OF MANKIND;

WITH

TRAVELS IN GRUBLAND.

BY CEPHAS BROADLUCK.

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MEMORANDUM:

FRIENDS OF GRUBLAND:

My compliments for your hospitality and kindness while I was traveling among you, have not been gracefully returned; the many little civilities for which I am indebted having not found a place in the account I have given of your country. One reason is, that by the side of the serious matters I was called on to discuss, they would have felt themselves to be in awkward company. A drop of water, a napkin, a foot-tub, a hoe-cake, and a place to lay one's head for repose, after a day's fatigue, are but vulgar necessities, sanctified only by their relations to the heart. On this account I am bound to return, as I now do, my grateful remembrance therefor.

You know my name, and will, when your eyes fall upon this, remember the Traveler as not entirely devoid of civility. The kind words we have spoken together, and your frequent approval of my homely view of your affairs, have left their vivid impression full of hopes, encouraging hopes, of reform.

Remember me kindly to your children, whose puerile humors, while they rebuke our grave pretensions of perfection, should render us mindful of the multiplied corrections by which we have reached it; how much perplexity we have suffered from evil passions, not properly educated in our youth, and that the labor thus expended constitutes the richest investment ever made for our posterity, in which investment urbanity of words and manners is not the least valuable.

True freedom arises from slavery; but it is a slavery of power exercised over evil passions and evil doers; the penalties we incur for neglect of the latter are the loss of the former.

All I have desired to say for myself be pleased to consider as said equally for the Doctor, who in compliments and opinion is one with

Your humble servant,

CEPHAS BROADLUCK.

City of Pilgrims, 19th Century.

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RACES OF MANKIND,

WITH

TRAVELS IN GRUBLAND.

CHAPTER I.

The Idea of Creation a sublime one—Preparation of the Earth for the reception of Mankind—Varieties of them—A moral consideration.

It is natural for all men to cast their thoughts back in search of a beginning of all things. The search is not only pleasurable, but may easily run into a passion, not unfrequently attended with vagaries and extravagance common to an unbridled imagination. It is not undeserving of inquiry how far the pleasure may depend upon the sublimity of the theme, and whether it does not, in minds devoted to it, produce an equal indifference for the follies of the world and misguiding propensities.

The idea that a world can be, as it were, spoken into existence, and suspended in the

air to roll and float away in its orbit, is one of unspeakable sublimity, leading the mind at once to a creative omnipotence. This sublimity is greatly diminished by lengthy details as to time and circumstance. An opinion by some is entertained, that the great work of creation was begun and finished in a few days; by others, that it was accomplished by the gradual operation of fixed laws, on a like principle which governs the opening bud, which may prolong its maturity for chiliads of years. But all reasoning which limits the ways of Omnipotence is vain. The precise manner of creation is, perhaps, much less important, than the uses for which the work was intended. Whatever difference of opinion may exist, as to the way and manner of creation, there is none as to the fact that subsequent great changes have overtaken the surface, at least, of our globe; as also, that the law of these changes has, in many instances, been a summary one. Islands have emerged suddenly from the sea; mountains have been shaken, and made to topple down into valleys and rivers below. These were preceded by greater revulsions, perhaps of a more gradual kind, during which continents

have arisen from the bed of the ocean, carrying with them its debris, crustacea and slimy monsters, some of which still remain on the summits of lofty mountains, attesting their original position at the bottom of the great deep. These upheavals have not only set convenient limits to that deep, but provided for the introduction of new laws and phenomena, among which may be named, a transparent atmosphere, exhalations, rains, attractive and repellent forces, currents, and an intimate preparation of the earth for vegetable and animal existence. No eye-witness has left us any description of these sublime events, or counted the long centuries of their accomplishment; we may well imagine with what agitating throes Nature accomplished a continental birth. The sea swelled and arose, mounting aloft upon its own waters; the whole frame of creation shook and trembled with a long answering vibration; the winds were born, and tempests found a home; the lightnings played, and echo took up her mimicing abode; sight and hearing found an existence in the grand and beautiful preparations for their employment, a world of verdant and flowery objects, glowing amid a transparent

atmosphere; gases sought out their homes in pent up caverns; and earthquakes and volcanoes studied out the powers of their dreaded and terror-full voice.

When the plains were spread with cereals, flowers and fruits, and beasts roamed and fattened in their abundance, the Omnipotence created man, the consummation of his great work; his body of the dust, earthy with earthy elements; his mind and soul full of aspirations for a more divine nature, each fitted with their peculiar and appropriate faculties, passions and instincts. The good was placed before him to be sought, and the evil to be shunned and overcome. The former, not always easy of attainment, because then it would be impaired in value. The evil inflicted its penalties as a chastisement for not seeking the good. By the beauty of the former he is persuaded and invited, and as if this were not enough to make it sure, the penalties of vice are added as a louder and additional admonitory voice.

Man is distinguished from all other animals by the peculiarity of both his body and mind; in his erect posture he presents the beauty and

finish of the column, the most pleasing of all structures; his motions combine admirably with the superiority of his make, being exempted from the contorsive and winding ones of many animals. The roundness and beauty of his head serve as a graceful finish to the column, the neck forming an appropriate and elegant connection of the head and body, giving to the former grace, ease, and dignity of motion; his arms and hands present a union of anatomical structure and fitness of adaptation to the varied purposes of his mind; standing, walking, or sitting, composure, dignity, and intelligence of countenance, display equally the moral grandeur of his rank in the scale of created beings; and when warmed or excited to action, from the scarce perceptible smile through the long gradation of expression, to the indignant storm of offended honor or insulted majesty, we witness the complicated nature and power of an invisible mind.

Born to the utmost helplessness of a long infancy, and by nature denied either the physical strength or formidable armament of beasts, with which to contend against them; his soft and pliant hand, gathering its resources from

his mind, enables him with readiness to tame or subdue the most formidable and ferocious of them. His long infancy gives evidence of his adaptation to a varied and gregarious life, as it affords opportunity to mould its plastic character for any and every ordinary vicissitude to which it may be exposed. Animals in general have some favorite zone, without which they do not flourish; man is a cosmopolite, he can exist on the insects of the Arab, on the fine bread of Europe, or on the fish of the polar region.

Varieties in the human race are not designed barely for display, as the ancients considered the starry heavens; on the contrary, when we embrace these varieties in connection with the diversities of the mind, they furnish the foundation of all science and progress.

Whether we consider the race collectively, as nations, or as individuals, if all were alike, there could be one only. If all were entirely unlike, there could be but one as man, and of course none as a race; it is by their resemblance to each other that we know them as a race or nations, as it is by their non-resemblance that we know them as individuals. The

CAUCASSIAN.

law of variety is everywhere the law of intelligence.

The commonly accepted varieties of the race are: the Caucasian, Mongolian or Malay, American, and Negro; other varieties are sometimes added.

The most usual marks of designation for a variety are dependent on the color, shade, hair, eyes, shape of the head, features, with other external peculiarities of anatomical structure.

The usual characteristics of the Caucasian or European race, are: a symmetrical or oval form of the head and face; an expansive and lofty forehead; the eyes having a horizontal position; the nose well proportioned; free from a flat broadness at the base, as if it were but a prolongation of the upper lip, common to the Negro; the cheeks sufficiently full, and not too much projected at the angle of the cheek bones; the lips being more compressed than thick, like the Negroes; the mouth and chin in harmony with the smoothness of the whole face, so as to give the teeth a horizontal position,—abruptness of angles in the head and face is not the general character of this variety; the color of the skin varies from a delicate white to a jet

black, as the type may exist occasionally among other races. The hair, in this variety, as also the eyes, in color, depend much upon the shade of the complexion; but not invariably so, as black and flowing hair may be attended with light colored eyes and fair complexion, or the reverse may occur.

If these characteristics do not all combine in every individual of the Caucasian race, enough of them will be found by attentive observation to distinguish them from other races: From the Mongolian, with his broad face, rather flat, small nose, high cheek bones, his forehead and chin coming each to an opposite point; with eyes generally turned up at the outward corner; his limbs more fleshy than muscular; his complexion tawny; hair black and straight; beard thin; ears large; body squatty. These are the general characteristics of the Mongolian; though the variation from this standard may be considerable without any material approaches to the Caucasian variety. Perhaps the most perfect specimens of the Mongolian race are found in the Malay Peninsula and other great islands in the Indian Archipelago. A fleshy protuberance exists at the inward angle of the

NEGRO.

INDIAN.

eye, giving it a more open appearance at the inward than at the outward corner; the chin is more square and short, and not as finely turned as in the Caucasian variety; the mouth is generally large; the body stout; feet and hands small; the erect figure giving the appearance of a taper from the shoulders down to the feet; subject, however, to considerable departure from some of these particulars, in different and widely separated countries in which they reside. It is asserted by travelers that the main characteristics of the Mongolian race are less obliterated by mingling with others than those of any other variety. Beside the eastern isles of the Pacific, they inhabit China, and almost all the eastern countries of Asia. The American Indian is claimed as belonging to a type of this variety.

The Negro variety is of two kinds,—the African and Australian. The former is marked by a darker skin, and more muscular and stouter frame than the latter. The hair of the African is of a more thick and strong wooly growth, covering the head, while that of the Australian grows long and frizzled; in them there is more projection in the hinder part of the head; their

foreheads are better developed; their lips are not so thick as those of the African negro; the under one is so projecting as to give the appearance of a division between the upper and lower parts of the face.

The true Negro of the African Gold-Coast presents a strongly marked variety in the narrow, elongated, or prognathos skull, bearing the appearance of lateral compression and elongation; the cheek bones projecting forward; the upper jaw being continued in the same direction, gives the teeth an outward instead of a perpendicular position. The nose being flat and wide, and joined to the lip at the opening of the nostrils, assumes the appearance of the fixed part of the muzzle; the lips are thick, without being well defined; the forehead low, narrow, and retiring; the temples scant; the whole physiognomy bearing a strong resemblance to that of the monkey; his limbs add no grace to his ill-formed head; his feet are flat; his heels long, and of uncouth proportions; hair black and curled in knots; his skin black, or a dirty brown; intellect inferior. There are some other varieties of the Negro in the eastern isles. Africa is rich in the variety of its inhab-

itants, not only in color, but in all the gradations, from the beauty of the ebony Jolloff, to the lowest disgusting negro type. It is adorned with specimens of beauty, male and female, and Caucasian forms, scarcely surpassed by those of any other country.

Not the least interesting inquiry concerning man, is that of the various marks of distinction by which, as by a separating wall, they appear to be inevitably divided, marks which time and circumstance, have hitherto been impotent to obliterate.

Besides the divisions above referred to there are national ones, dividing not races alone, but aggregations of individuals, without reference to the designations of races; hence two Caucasian or Mongolian nations may live as neighbors, in the same latitude, and each possess a truly national mark and character, having no immediate relation to the great race or family under which they are classed. As the Irish and Scotch, English and French, all being Caucasians, yet evidently and plainly divided by nationality of physical marks. Language forms another separating mark. Complexion, family relations, and finally, the individual

marks of difference; to which we may also add a name of sound

At all times the intellects and capacities of different nations furnished important distinctions between them, but of late this has grown to be eminently so in the Caucasian race, who have assumed the front rank in science, art, and all that pertains to social and national greatness. The supposition, not entirely groundless, has hence been made, that the Caucasian race is approaching empire and dominion over all other races. It was from this variety that the Greeks drew their inimitable models for painting and sculpture, whose works have equally immortalized themselves and the race.

How far any existing distinct race is indebted for a new phase to any promiscuous mingling with other races, is not a question of easy solution; individual and family marks of difference are constantly running into other shades of difference; but the distinctions of races and nations seem to stand in defiance of such influence. In the Caucasian and Mongolian races, the national marks of each individual nation have, as yet, suffered no obliteration.

The Egyptians, Greeks, Romans, and all

the subsequent races of Europe, have been, or yet are, Caucasians. Their achievements and fame belong to this race; nor is it easy to anticipate any means by which other races are to approach or pass them in their career of glory and distinction.

Mingling among different nations has been promoted by war, sale of prisoners, emigration, commerce, and many other social considerations; how far it has served as promoting national advancement is not entirely agreed. It is however, known that in individual instances it has been attended with happy effects, both on the physical form and intellectual faculties; by no race has it been carried further than by the Caucasian, and reasoning from all analogy, as well as from facts, the better opinion would seem to be that the effect is highly advantageous, if not indispensable to some specific races.

But of all others, the paramount inquiry relating to man is, how he shall be best governed; how he shall most fitly and suitably enjoy the numerous blessings and advantages of his position; how best adore his Deity and magnify his own nature.

These are questions now as new in effect and importance as if they had never found place in a thousand tomes, or called up the ancient oracles or more modern revelations.

We no longer, to an equal extent, call upon offended heaven to pour its direct wrath upon the iniquities of men. The apparent means, if not the necessity of such an invocation, have gradually withdrawn at the approach of science and letters; our resources are not therefore exhausted; we may seek others, if not in the thunders of heaven, in a sufficient substitute the lash of shame, and the reflection of littleness, found in the very deeds which a deceptive heart and a false estimate have chosen for renown or applause.

CHAPTER II.

THE CITY OF PILGRIMS.

A Myth of the City of Pilgrims and the River Vituvius—Causes which led to the building of the City—Causes of war among the early Nations—Reconciled apparently by a Miracle—Building of Temples in the City as places of Worship.

On an arm of the great sea that opens its spacious bosom at the mouth of the River Vituvius, stands the flourishing remains of the once proud and magnificent City of Pilgrims, once called the City of Winds. The site slopes gracefully toward the sea, while back in the distance rises a plain swelling gradually to lofty hills, beyond which stands out on the horizon an active volcano, whose dense smoke, in endless circles, casts its shadow, like the brow on beauty, o'er the features of the city below. The river, with its broad sweep encircling its base, or when the sea frets it with a surging tide, rises in resistant and towering waves. The harbor, owing little to art, affords a safe and capacious shelter to the driven bark, and

would ride secure from storm the navies of the world.

The River Vituvius appears to flow from the great sea near the City of Pilgrims, but this is not entirely certain, as its true source has never been fully ascertained,—one portion of it seeming to flow up, another down, which of itself presents something like a contradiction; yet if its true source does not lie far above the clouds, in a region where the sun is always bright, it is in this direction that the sojourners on its waters are always bound.

If the source of the river be a matter of some doubt, its direct course and depth are equally involved in uncertainty. It matters not how many charts are lain down, every sojourner will find himself, in attempting to follow any of them, in great perplexity. It is true that there are rocks, shoals, and breakers, but no known bottom. It has its storms, adverse currents and the like; but two men sojourning on it at the same time, and in equal latitude, may well dispute about their existence. The river has no doubt become a more interesting object than common rivers from the endless contradictions about it.

To visit it, is to be struck with the endless concourse of sojourners crowding its surface, who appear and disappear with the velocity of motes in a disturbed atmosphere. If they appear often in a whirl, and going in perfectly opposite directions, they are nevertheless all going one way, and in pursuit of one main object. That there should be much crowding, jostling, many mistakes, great anxiety and endless contests, is not at all surprising. The great and chief cause of which is, that every sojourner at the mouth of the river takes with him, as a matter of course, two small bags—one containing mere notions, the other necessaries, both being carefully labeled; but from carelessness, or some unaccountable cause, they have a wonderful faculty of each getting into the wrong wallet, and hence arises most of the difficulties of the river.

The City of Pilgrims can be intelligently described in no way unless we begin with the causes which led to its erection. These are briefly as follows: No sooner were the mountains, hills, and vallies prepared, and the plains spread out, than springs and fountains poured forth their gushing floods; herbs and cereals

sprang up, and cattle ranged upon a thousand hills; then man rejoiced in his new-born creation, and began to roam and shelter himself in vallies or the sides of mountains, as the heat or storms directed. He became soon a wanderer, selecting and occupying such localities as were most pleasant or inviting. In some of these there was much rain; he naturally thought all places were alike in this respect. Rain was a wonderful creation; where it fell he saw the grass and herbage spring up to grow with amazing quickness and beauty. He first thought it was a living principle and fell by its own volition; hence he soon came to have a sort of reverence for it, and consider it as the first cause of everything; and finally it became as rain or rivers, or fountains, a Divine Being; just as it now is to millions of the far off nations. Then again in other places there was no rain; but a glorious and glowing sun, a naturally grand and attractive object, it soon came to be supposed by many that the sun was the true God, and caused all things; others observed the brilliant and beautiful stars; some, the clouds and wind, and others again the serene majesty of the moon; and for good and suffi-

cient reasons attributed to each of these different objects divine power and agency.

Time flew on, and the nations which set up these various deities multiplied and grew exceedingly; many of their descendants still pay divine honors to the same objects.

The next step was to erect temples at which the several nations could assemble, each to pay suitable respect, and perform certain rude ceremonies, to their respective deities. This of course introduced a great variety of emblems.

As nations spread and grew, each taking along wherever they went their peculiar favorite notions, of which they were very tenacious, there naturally came to be disputes and collisions. How could any wise, devout man stand by unmoved, and see his favorite deity neglected or contemned? Such causes of offense grew in strength and intensity as the nations spread and multiplied, until at length derision came along to the assistance of these ill feelings, and once on a time an inhabitant of a neighboring nation threw down a rude altar erected by water and rain worshippers. This was entirely too much to be borne, and the offender was

forthwith slain, and his body treated with great indignity. This directly brought on a bloody war, which continued with great violence for a long time, involving finally all the nations, and which, with some change of its immediate object, is still carried on. However, for the time then being, and after the nations were greatly reduced and worn out with war and bloodshed, a peace or truce was effected in the following manner, and that by a miracle—nothing short of which could then accomplish the object.

Man, without any diffusion of letters, as was then his condition, was scarcely open to any argument not drawn from some such source. For some time previous to the peace there had appeared upon the high grounds an aged hermit and his beautiful daughter, who were great instructors—the hermit teaching the male population the arts of husbandry, and his daughter the women how to spin, weave, and practise domestic affairs generally. The hermit having acquired a name by his exploits, sent messengers to all the nations at war, inviting them to assemble on a given day in a great plain, where he promised to teach them a greater lesson than any he had yet delivered.

On the day appointed, and in presence of the chief warriors of all the nations, he took three small tubs, in each of which he planted a seed, one of rice, one of a date, another of a beautiful flower. The place chosen was near the sea, and every way suited for the occasion. The seeds grew quickly to leaf and flower, and directly to fruit and maturity, which was handed about, seen by all, and tasted by many.

The effect on the multitude was wonderful and convincing. The hermit then spake, and had his words carried to all, which were as follows:

"Nations of the earth, hear and believe: There is but one true God, the God of all the earth, and of all the things which thereon are, and of all things above the earth: he makes the rain, the sun to shine, the winds to blow, and the clouds to gather, and at his word all things obey."

The miracle was several successive days performed with the same success. He then taught the nations what he could not sooner do, that the earth, the rain, the sun, the wind, and the clouds, were parts each only of one great system, with all else that we can see or under-

stand, all combining to produce the growth and well-being of men, and plants, and beasts; that any one of these is entitled to no particular praise or gratitude in neglect of the others; all of which being as it were one great whole with God as its head and author.

The nations were all convinced that they had waged a useless war, and resolved on peace and friendship, and to perpetuate and cement which they resolved to have a great feast on the very spot where now stands the City of Pilgrims, and there they agreed to erect a city which should be called the City of Winds. After which, a thing not foreseen by the hermit, they began to deify him, and resolved also to build a temple expressly to his memory and worship. The hermit could not prevent it, for he and his daughter, soon after the performance of the great miracle, had disappeared.

The plan adopted for the city was to build five great houses or temples,—one to the rain, one to the sun, one to the winds, one to the clouds, and a fifth one to the hermit himself, as having power over all these, and as signifying the elements which he had conquered in producing the great peace.

The paying of divine honors to great men has continued down through all ages, and will continue so long as ignorance of the true nature of Deity continues—an ignorance which so much enslaves all nations.

These five houses or temples were built on the site proposed, though rude, yet of gigantic proportions. They were erected on five spacious squares, fitted up to receive them. Instead of entering into details of structure and elevation of these buildings, which would require tedious description, I shall give barely a few chief features of the most important of them.

The house of the hermit was erected on a foundation prepared from the figures of elephants, carved as large as life, with all their trunks turned outward. There were no openings for windows, and but one entrance on each of two sides as doorways. These were supported by cameleopards, carved in a rude yet striking style. The columns were numerous, all in the shape of the body of trees, without base or cap projections, but each varying in size and length, gave an odd-looking yet striking diversity of appearance. There was from the main walls at all times a projection to re-

ceive each column, suited of course to its length. A rail or slab being carried from one projection to the other gave to the building the appearance of many irregular pediments. For the crowning finish, stood the hermit and his daughter, surrounded by various domestic animals, all carved in the rude manner of the day, from stone found in the adjacent hills, which having a gritty consistence was found to work easily, while it became more endurated by exposure to the weather. The preparation of large animal figures from this stone was rendered comparatively easy, by working them hollow and in parts, where they were required in an elevated position, and solid when to be used near the base of buildings.

The house of Rain or Water was in the form of a tank, with the resemblance of gushing streams from summit to base. These were so arranged as to present cascades and occasional ripples, as also the rainbow; out of the five houses or temples, no two bore to each other the least resemblance in shape or device.

It is enough to say that they were all very large and lofty, and so fashioned as to give a pretty correct idea of the object each one was

intended to perpetuate. They were begun about the time that the pilgrims began in numbers to resort to the mouth of the river, on whom for a long period was laid a considerable tax toward the cost of their erection.

The city grew rapidly in numbers and importance; the inhabitants devoting their time to the manufacturing of idols, images, and personal ornaments, for which there was a growing demand in the surrounding country, and for the trade incident to the river traveling. When its population was greater than could be computed, there were in it no two houses or dwellings having much resemblance to each other. It might with equal propriety have been called the City of Images, as that of Pilgrims; for in nature nothing was ever seen or heard of but there was found, in the shape of their houses, or in the dress of their persons, something resembling it. The pilgrims were constantly increasing in numbers, and as constantly bringing with them some new device. The original inhabitants did not swell the tide of the city population as much as did strangers; yet the innate notions of the former were very little interfered with by the latter.

These notions arose from two considerations: one from the original divine attributes of rain or water, the sun, the wind, and so on; the other from the union of these in the idea carried out in the house erected to the hermit. This greatly modified the original condition without destroying it; for although they had no conception of the word tolerance, the last idea had led to its practice to an extent sufficiently manifest, greatly to modify and soften the first ideas or notions; both were entertained, and that in despite of the wise advice and miracles of the hermit. This is very much the present condition of things; also, both ideas were strengthened by daily popular growth of impressions. For example: all came now to believe that on the House of the Sun, that luminary never for one moment withdrew his rays in the darkest night; in the most thickening storm it there still threw its brightest rays. As often as any one felt chilled, or desired an increase of warmth from the sun, such went directly to the House of the Sun, where he was sure of receiving it. If any one required to feel the reviving influence of rain, and to have his inward spirit refreshed, such went

immediately to the House of Rain, where they are to be seen standing by thousands under the drops and streams pouring from the emblems of water-courses cut upon the building, from whence they are seen to retire constantly, well refreshed and well strengthened in spirit; although it had not rained for weeks, it is all the same. "How beautifully," they exclaim, "this rain descends!" which is entirely unobservable by strangers. So at the House of Winds you see the same phenomenon,—as the ever-constant blowing of the wind. To the House of the Hermit once a year people go by millions, to hear the hermit from the top of the building, answering important questions, which to a wise man would appear to have little importance in them.

You can not give greater offense to one of these devotees, than by disputing one of their supposed facts. The ideas have descended from generation to generation, and appear to assume a living reality, and perhaps answering all the purposes of a reality itself. Such is the power of an uncultivated imagination.

If these things are just as the people suppose, why then they present a miracle in con-

tinuation only, which may be just as good as an occasional one; but if they be not so at all, then it is passing strange how any people came to suppose for one moment that a falsehood could be acceptable to Deity. No matter what it is, or how invented, such a supposition must lead to endless shame and debasement.

Great mischief has befallen mankind from the wild imagination that Deity is offended and requires, to appease and soften his humor, a loqody sacrifice, unless we can suppose him a cannibal.

This idea originated in the following circumstance, viz: while erecting the House of the Hermit a great stone fell down, crushing three men. The notion was embraced at once that the Deity was particularly fond of blood, and three men have since been annually crushed to death, with a great stone, and that at the very spot where the accident occurred.

CHAPTER III.

Myth continued—Origin of the Pilgrims—Their Size—Great Popularity—The wonderful manner of their introduction upon Earth—Their Utility and subsequent Growth—The Rise of more enlarged Moral Views.

The Pilgrims were a diminutive race of men, evidently belonging to the Caucasian variety. Tradition, for there was then no other history, derived them from one of the numerous worlds which surround this globe. This very naturally suggests a plurality of worlds, a question which has been so thoroughly and lucidly discussed by learned men, as to render all additions thereto entirely unnecessary. The myth is this: On a time there arose a mighty storm; the elements contending in superhuman agony; the winds howled, the rain descended in torrents and in drops of gigantic size; the sun was darkened; the lightnings played with a furnace-like hiss; the earth seemed to shake and tremble, and then gave forth an evident groan as if it were in a second labor, and, as

was very evident, came so contiguous to another world as afforded a convenient opportunity for the Pilgrims, by a smart jump, to reach ours in safety; so when the elemental war subsided and the sun smiled once more, our people were greatly astonished and delighted to see a whole parcel of these little Pilgrims trotting about just as if they were at home. The time of their descent was very opportune, as the people were just getting to be very anxious about the stars and what they were really doing with the things of this world. Also about what was going to happen to people in the future, and whether some who were beggars and down in the gutter would not arise to be kings. It was supposed that the stars, if they were so disposed, could tell all this and a thousand more curious things. Men were not only getting to be very solicitous about their private fortunes and chances, but in public affairs there was a growing anxiety.

Now as the pilgrims came from an unknown distant country, it was quite natural to suppose that they knew everything not known here, and would, therefore, add greatly to social advantage, and as their coming was attended by

wonderful convulsions, it was also quite in course to suppose that the divine power was directly concerned in sending them. All these considerations secured to the little creatures a wonderful influence, of which influence a great deal is still felt and acknowledged. As to their size, being about from nine to ten inches in height, whereas the true Caucasian standard is from five feet seven to five feet eight inches in height—this is a matter of less moment than would be at first sight presumed, as all questions of magnitude are purely scientific, not needful for present discussion. As to the Pilgrims, it may be disposed of as a corollary in the following manner: Suppose it requires a microscope to discover a man's brain and its special utility, what then ought to be the size of his body. Supposing nature to be always a little consistent, the Pilgrims were made for a particular object, embracing one grand idea and having but one lobe to the brain, and but one lung; it is not, therefore, easy to see why they were not of the proper size and proportions. Beside, we can now entertain no very perfect conception of the power of mental vision of that day. Small as were the Pilgrims

in their bodies, the then supposed utility of their doing surrounded them with a remarkable refractive atmosphere, so much so as to cause their heads to tower above those of the giants of the day. Nothing was then known of the microscope, that wonderful refractor; had it been in use there is reason to believe that six Pilgrims could have danced on a lady's finger, and a number might have been worn on the head of her hair pin. Be this as it may, they were highly popular, going from place to place, from house to house and from ovation to ovation, always having the highest seats, excepting kings and queens, and quite often seen at their right hand. If thrones sometimes trembled at their approach and queens shrunk with fear, it was quite natural, considering the nature of a horoscope, the power of a star, the destiny concealed in a single palm, and the raptures of accomplishment which lay in the elixir of life and transmutation, all of which came in their turn to elevate an admiring world.

When a Pilgrim appeared, women were in a flutter, their cheeks glowed or turned pale, depending on their internal desires, and whether

to get a husband or to dispose of one, or to secure some higher object. The domestics were in a high glee, and the whole house in a delightful stir whenever one of these important personages crossed the sill; it was well understood what was to be the fate of preserves, ruby wine and delicacies of all kinds; and occasionally a silk purse, with some shining materials for a lining, disappeared on such occasions.

Time, by centuries, flew on. There came over the Pilgrims a great change; like the honey-bee, intended for kings and queens, they had been fed on nectar, and like them grew thereby wonderfully in stature. Indeed, they seemed to grow in bulk actual, just in that proportion that common imaginations grow less extravagant. All this is quite natural. When there came to be letters several faculties were added to the mind; by the aid of reason as one of them, there came to be a thing called Philosophy, and such a queer other thing as an Individual, which presented itself with amazing stubbornness.

We have already seen that men were separated by designation of races, nations, and

other distinctions, by which the individuality was much overpowered. Beside these there were also divisions by climate, mountains, rivers, castes, and sects. Amid all these the pure individuality had but a miserable chance for an existence, if it existed at all. Yet this is the true and only reliable foundation for every human good.

Philosophy, as was its province, began to throw some particles of light on this great department of humanity. There are in nature many things serving to illustrate this subject and to prove the slowness of the work. If we go to the polar region, where dreariness holds its emphatic reign, amid ice and frozen mists, and the warm blooded monsters of the salt element, we still see a sun as the only source of light and warmth to that inhospitable region—a sun with power to warm up winter's death and cause it to glow with the flowers, fruits, and joys of spring. Yet there, for thousands of years, it has but feebly touched with its burning torch the icy mountain. Just so has it been with philosophy upon the heart and soul of man; ice, or some other barrier, has walled out its life-giving and reviving

power. It has striven, long striven, to convince man of the glory and beauty that belongs of right to the individual. Why has it not succeeded? First, because he can never become duly individualized without a fit social condition. This he is constantly approaching, but has not yet reached. Nature, by her eternal laws, indicates only, leaving man to perfect and realize. Her divisions and marks of distinction are numerous, all tending to the same conclusion, to prevent the senseless fusion of a lifeless mass. These divisions seem to swallow up the individuality because they are not rightly appreciated; the way for that has not been opened. Why does not the dreary and frozen north blossom like a garden? Simply because it is not in the right position in relation to the sun; it is precisely so with man in relation to philosophy. In the wilderness we find crabbed and knotty fruits, which, for untold centuries have grown and ripened in their native ascerbity. So would they ever continue, but we force them to come under the hand of culture, in a kind and genial soil; we trim, engraft, and dig about them, and suddenly the air becomes perfumed and the taste delighted with their flavor.

The Pilgrims who were in search of worldly wisdom formed one class, those who were under the influence of fire and water dispensation formed another. The first class were constantly agitating some question relating to the great business of this life; the other class, caring little about the vulgar things which pertained to this, were as constantly engaged about the things of the next life. The two classes differed as much as if they inhabited different worlds—which they did, in fact—seeing everything through entirely different mediums. In process of time and in some few places, the two classes, on many points of worldly wisdom, came to be better agreed, while in almost all countries the second class had everything in their own way. It was not, however, difficult to see that philosophy was gaining some favor with them. There were, at this time, some nations who had many flourishing cities, standing out in architectural grandeur, filled with sumptuous habitations. Arts flourished, fashion and beauty adorned every avenue of life, and music sounded a perpetual jubilate for bended knees, which invoked the protection of Deity. Yet were

their borders sacked and despoiled by pirates and robbers, without arms or courage in the interior, to make any defense.

About this period of time a great addition was made to the fire, and water, and other material deities, by the discovery of a spiritual plant, whose flavor gave a new charm to vulgar life, filling the souls of men with an hitherto unknown exaltation and glory; fixing their attention more intimately and rapturously on another world, the final cause and consequences of which have a large historic base.

There was, also, among the Pilgrims, much excitement and debate on two important questions, namely: The destiny of the different races of men, in relation to each other; and whether they, or any of them, could be made morally and politically better than they then were. On the last branch of the proposition there arose a warm debate, one side of which was supported by those who declared that no positive moral improvement can take place; that all evils, if not in their present, in some other shape, must maintain their empire; that the more mankind discover and apply to their cure, the greater becomes the necessity of fur-

ther discovery and further cure. To sharpen and extend the mental vision, they contended, does nothing more than enable us to see and appreciate more deformity, as well as conformity to any given standard. To go backward is, in substance, the same thing; if moral obtuseness renders us insensible to many social and refined enjoyments, it also preserves us from sensibility to many of its inflictions. Taking rather a physical view of the matter, they asserted that a thirsty or hungry man could enjoy his cheese and water with great satisfaction, provided he did not see the moth in the one, or the live serpents in the other; but so to sharpen his vision as to enable him to discover them, the gusto was not then very certain. That all discoveries hitherto made have served to make us more restless and unhappy, rather than more contented; that if each has presented a new horizon, it is still under the same sun, and visited by the same disturbing elements. It is true that we may behold objects a little further off, but yet they are the same objects viewed through a different medium, not always a better one. That the true science of all mental gain is the increase of

its laborers in multitude and variety, and of course a consequent increase of risk and responsibility. Man's fate is doubtless one of never-ending toil; if it be in his power to increase it, he is unwise to make the experiment, which is at best but to help a few surly masters, to whom he is ever to be a slave. That those who know the least and think the least are by far the most happy in this and entertain the most cheerful promises of the next world.

On the other side, it was maintained that man had not the power to remain at rest and stationary—that action and perseverance of some sort were to most conditions of life inevitable; consequently it was a happy circumstance that he could exercise some choice over the events of the great drama. Having power to increase his labors includes the power to direct or withhold them from a particular object, wherever his social prosperity requires it; that happiness is no more to be measured by a present quietude than that of taste by a paralyzed tongue: on the contrary, it is to be estimated by the greatest good to be produced. If several days' labor can be performed in one day, if man and animals can both be relieved

from much of their severe toil, and yet have all their common comforts increased, it would seem impossible to deny the benefits of such advancement.

It is not strictly true that every new horizon presented to the mind is lit by the same sun and accompanied by the same disturbing elements. It is one of the glories of advancing mind to draw absolute satisfaction from every new discovery in the laws and dispensations of Providence, by each of which, even if but remotely, he feels that he is becoming more conversant with eternal wisdom; that then the sun, equally with all the elements of nature and life, presents beauties and harmony which cannot fail to exalt and magnify his nature, giving him a more just estimate of duty to his fellow man in that proportion that it increases his estimate of divine goodness and wisdom. To deny the advantages of the fruits of mental research and progress, is to deny that the gift of life is a blessing. In a condition of mental improvement which secures the performance of two years' labor in one, we in effect add another threescore years and ten to the term of life; if the additional time be not advanta-

geously employed it does not destroy the magnitude of the boon.

That Providence intended our mental advancement, and will compel it, is quite apparent in the advancing and increasing population of the world, which cannot continue to increase without an increase of mental exertion and greater wisdom to meet and accommodate their pressing wants. That these swelling millions should continue in slavery is no less a reflection on the wisdom of Providence than on our mental capacity and energy. To prevent so sad a prospect the mind must be doubly armed and doubly vigilant in the discovery of the means.

The discussion of these and other questions at the City of Pilgrims, brought hither a concourse of enquiring and ambitious minds—some from remote countries, who came not only to enjoy the benefit of such discussion but to explore the River Vituvius, on whose banks ancient tradition had located the House of Cosmo, which had been much sought but seldom found, the admitted fact appearing to be that owing to great bends and branching in the river, its proper exploration was no easy task;

and to find the House of Cosmo on its bank was far from being a trifling labor. Among those who at this time reached the City of Pilgrims, were two inquirers quite alive to the questions then agitated, and determined on a voyage to the House of Cosmo, as among the most prominent means of gaining a solution of them. The particulars of the journey are related by themselves.

CHAPTER IV.

THE JOURNEY.

Commencement of Travels from the City of Pilgrims, by Cephas Broadluck and Dr. Label—Journey among Monguls—Various Reflections arising from Incidents of the Journey.

I, CEPHAS BROADLUCK, being anxious to explore the River Vituvius, somewhere on whose bank is situated the House of Cosmo, to find which, and to become better acquainted with the river, are objects of great concernment.

With due respect to these considerations, I have determined on the journey. With how much anxiety and fearful apprehensions, I shall not attempt to declare; a failure to accomplish the objects of a journey being mortifying, just in proportion to the magnitude of the objects sought by it, or the questions it is expected to solve. Beside, the river is difficult of navigation, has many confused branches, is

very unequal in its current, and subject to storms and wrecks, of which we seldom have timely warning.

At the City of Pilgrims it was my good fortune to fall in with Doctor Label, who came there with objects like my own, and had an equal anxiety to make inquiries, and, to his better satisfaction, dispose of some questions relating to diseases, and the influence of morals upon them. There was, therefore, no difficulty between us in making the required arrangements for the journey, by which it became my duty to act as scribe, and keep the journal,—the Doctor agreeing to do most of the chatting.

As we were both born in the City of Propagandism, distinguished alike for lucky and unlucky days, and all sorts of notions prejudicial to the true interest and glory of man, I told the Doctor that we would commence the journey on Friday, that being considered among the unlucky days, holding that, in the most simple as well as in the most profound action, the occasion afforded to impress on the human mind some moral or philosophical truth, should never be neglected. The Doctor fully agreed to the proposal; consequently on

Friday, being a very good day for an unlucky one, we left the City of Pilgrims to try our fortunes on the River Vituvius.

The next morning we were a good deal surprised by the appearance of a dense fog, attended with excessive cold; indeed every object but the river itself seemed to be converted to a rock of ice. The waters of the river were as limpid as ever, while the shores, where they were visible, presented nothing but mountains and fields of glittering ice. As the morning air became less thick and dense, we discovered distinctly a group of human beings standing among the ice. Not entirely satisfied of the reality, we began rubbing the frost from our eyes so as to take a surer look. "By the powers of mammon," says the Doctor, "they are veritable Mongols, and must be of the Samoyedes or Esquimaux family of that race." We soon became satisfied that they were of the latter. The broad, flat face, almost round; small black eyes; black hair; large mouth; white, irregular teeth; lowness of stature; short neck; small feet and hands; short limbs, and spotted, yellow complexion, left no doubt of the race to which they belonged.

The eating of raw fish and flesh, which would constitute them Esquimaux, would give that name to many of the northern tribes to whom it has not been assigned. The true Esquimaux is said to have no domestic animal except the dog, whose ferociousness is not relieved by a moment's fondling; its only bark is a howl.

The country proper of the Esquimaux, extends from Greenland, inclusive with Labrador, west to the shores of the Pacific Ocean. Even in this, the region of all others most likely to present in everything a dreary and frozen monotony, we are surprised to find no stinted variety in its animal and vegetable kingdoms, without even the encouragement of soil. The primitive rocks are rich in the growth of nutritious mosses, fruits and berries; even the snow itself is often covered with nutritious vegetation, while the sea and shores abound in a great variety of fish and animals, affording not only an abundance of nutriment, but yielding also the toils and pleasures of the chase, being the principal occupation of life. True to her eternal laws, nature here, as everywhere, presents her adaptation of physical and

mental condition to the various climates or circles of our globe. What can be more apt than the low stature, short neck and limbs of the Esquimaux, for his frozen climate; equally with the long, dangling limbs, and long heels and neck of the inhabitants of the torrid zone for his. Genius and taste may demand no absolutely fixed pattern of physical structure; and how much soever they may fall short of securing all that is desired of moral perfection, we can safely affirm that without them we have no right to look for high qualities of mind.

The short neck of the Esquimaux presents his bulky head more as an awkward fixture, than as the obedient, and nodding, and graceful inclination of it in the Caucasian form. The erect and majestic deportment so inductive in the latter, is wanting in the former. The same objection, with equal indications, do not apply to the whole Mongol race, but enough of them to designate their inferiority to the Caucasian.

The Doctor, having newly returned from witnessing an Esquimaux hunt of the polar bear, and a fishing excursion among the seals, declared the pleasure to be much increased by

the hazard attending it. He commended the sagacity of the hunters, and the fitness of their simple instruments and devices in these indispensable pursuits of life. When a walrus was captured, the shout sent up by those near, to be answered by the more distant gatherings, was truly exciting, and well worthy of an election triumph of Caucasian electors; and the scramble which ensued for a piece of the raw flesh, showed more earnest gusto than that displayed at a carnival or celebration dinner "It is the same," remarked the Doctor, "the world over, the palate and stomach will unite more voices, and more cordial union of action, than all living demagogues can inspire."

In a country where ice and dogs cover the face of the earth, the social phenomena sink to individual and family attachments. There is really no social organization, with its numerous and complicated details and relations, by which the mind is constantly supplied and excited. Instead of which there is substituted an interminable struggle for food; and the mind quietly adapting itself to the invention of simple means required for that absorbing object. This is nothing, remarked the Doctor,

but a perfect physical and mental adaptation to condition; the worst of it being that a like condition may be an artificial instead of a natural one. Suppose we melt away these mountains of ice, and fix over their place a torrid sun, we shall then enjoy the other extreme, to which the physical and mental condition must equally conform. To social philosophy there can exist no possible difference between a region of ice and one of scorching and melting heat. The difference is that only between a frozen and a seared intellect. Some will doubtless contend that there must be an important difference between a region of lions and elephants, and one of dogs and reindeer. They are entirely welcome to the preference.

No one can be so dull as not to discover in these extreme regions, the absence of the broad base on which repose a multitude of fine feelings, complicated duties, material and mental appliances, always exciting, and which arise to construct the moral and social relations of all regular social governments.

The Doctor is fully persuaded that there are in operation many subtle causes for variety in the human race, to which our limited knowl-

edge does not permit us to give any definite name. The most obvious of known ones may be designated as mountains, hills, plains, valleys, shores, inlands, deserts, forests, alluvial and sterile soils, temperature, atmospheric and electrical influence, and water; also food, education, and modes of life. From the influence of a large portion of these, under some of their numerous modifications, no race or nation is exempt. To what precise extent their influence may be singly or conjointly exerted is not so easily determined. The inhabitants of high lands have a finer complexion, a more athletic frame, and more active mental organization, than the dwellers on low lands, or on low plains. Those on the sea shore are liable to some diseases to which the interior is not equally exposed. Extremes of any of the conditions produce unfavorable results, both on the physical and mental arrangement. The Esquimaux is an example of one of the extremes, the negro another; and the more civilized and polished abodes of temperate regions furnish examples of another kind.

Among the Esquimaux we find a difference in their wardrobes of bear skins; a difference

in language, and in temperament,—one tribe being sedate and taciturn, another lively and querulous. In artistic skill in the construction of their places of abode, they differ, however rude the manner.

Their passion for the toys of civilized life, exposes them to many dangers and inconveniences similar to those incurred by the delicate among the Caucasian race. With the mercury below zero, they will part with a comfortable fur robe in exchange for a small piece of iron, or a few glass beads. The delicate among Caucasians do the same in effect, when to gratify a passion or taste they exchange warm winter clothing for that which exposes to the loss of life.

If we divide, continued the Doctor, the earth into a thousand circles, in each one of these there will be found some elemental differences to distinguish it from any other; a casual observer may not discover them. The complexion is not exactly the same; language, in its pronunciation, undergoes a slight, or sensible modification; the manners are more or less rude; the people more or less lively and cheerful, than in some other circles. All this

may pass for bare accident, even if it should be at all noticed. But let an observing physician enter one of these circles—one acquainted with other circles—he will find a different type of diseases, often different diseases prevailing in one circle from those in another. This is not only manifestly so in plagues and epidemics, but evidently appears as an endemic principle. The proper and successful administration of medicine depending on a knowledge of the local and constitutional character of diseases. Physicians should be educated, and draw their knowledge from the pathology of the circle where they are to practice. Life is too valuable to be made a daily sacrifice to the ignorance of those who pretend to save it.

The Doctor says the large ears of northern people are intended to give greater security to the organs of hearing against extreme cold, as their short neck, small feet and hands are to insure a more rapid circulation of the blood. A Roman nose, a forward eye, and long heels, would be monstrous inconvenient appendages in a cold climate; for that reason they are interdicted.

The Doctor has a great regard for Squatter

Sovereignty and free domain. He says they consist so well with the hunting and piscatory instincts of all northern nations; that it is so clever and exciting to be always moving, always in bustle, striking tents, marking out an encampment, or collecting the dogs or reindeer, that it is not at all strange in them to suppose the garden of Eden was walled in by snow, and located in their delightful region. Then to be exempted from tithes, from a tenant's warning to quit, from all over-bearing landlords, in making up the sum of earthly felicities, are not the last things to be considered.

After the Doctor, in his free domain, had so happily disposed of the landed aristocracy, he was not a little perplexed with the short-necked Esquimaux beauty, who, with her hundred dogs, carried herself so jauntingly and scornfully past her neighbor having only ten dogs. If, by reason of the shortness of her neck, she did not toss her head with all the dignified contempt of a Caucasian heiress with her broad acres, it was evidently from no want of the disposition to do so; and having also witnessed the decided aristocratical bearing of the Mongol with five hundred reindeer, over the poor

neighbor who had but ten or twenty. Alas! says the Doctor, it is in vain to contend against the instincts of all races and conditions.

This must be a happy country, says the Doctor: thieves are scarcely known; one may lay down upon the soft ice, or in a bank of snow, without a lock to his door, and suffer no apprehension, excepting from a wolf or a white bear, and these are most apt to give you, by a growl, full time to wake up and settle your accounts. There is none of that satanic slyness and fumigation to drown your senses, which Caucasian robbers in their foul night work so commonly employ.

After a few days' hunting and fishing we had a great farewell feast, and fed bountifully on raw flesh of bear and seal. We then shook hands with our kind entertainers, and directed our course to the Caucasian countries, wishing all dispeptics, and the Grahamites in particular, a few months' sojourn among these kind people, where their hearts would be delighted with an everyday dish of blubber and raw fishes' tails.

Receding from the Esquimaux shores, we were much interested in the display by nature

of her rich and abundant animal life, consisting of swarming herds of reindeer, wolves, and foxes, and an almost endless variety of wild-fowl, the greater part of which were directing their course to a more genial clime. Among the fowls the variety of the intonations of voice, from the grave to the acute, furnished amusement quite as intelligent and harmonious as the confusion of Babel. Yet in all there was apparent a wonderful display of order in their motions; and forming into rank and column, each group having a file leader to whom they paid the same obedience that soldiers do their commanding officer.

I doubt not, says the Doctor, but these creatures understand their leaders as comprehensively as the soldiers do theirs. This is a wonderful instinct of obedience to the laws of safety; from the tiny bird to the fierce monarch of the forest, their younglets imbibe with their first breath, a knowledge of the simple language of the parent, whether it be to open their mouths for food or to shy away from danger. There is, than this, in all man's boasted superiority, nothing more wonderful. With them there is no mispro-

nunciation of language, no false apprehension of commands; it requires no learned commentators, no inspired doctors to make the thing plain. It is all stereotyped upon the brain.

These leaders of the animal creation not only know the proper word of command, but give it always in good faith, and with a knowledge of the things which seals it with the sanction of truth. Their geographical knowledge of courses and distances, and the profile of the country, is wonderfully accurate; with atmospheric currents they must be familiar, as darkness very seldom misleads them. Latitude and departure with them is a sort of impromptu acquisition; hence in reaching a destination they seldom fail, and never through treachery; hence the confidence and cheerful obedience of those they lead. Their moral and limited social affections are no less striking than sincere. Who but a monster in human shape can indulge in cruelty and torture towards these sensible and intelligent creatures? I could, says the Doctor, never confide in, or trust the man, who could be so inhuman.

It is true that there is very little among animals which looks like social organization, nev-

ertheless there is, in what they have of it, a strong analogy to the human one. Their intelligence being chiefly instinctive is non-progressive, and so must remain; hence they are always subject to the leadership above mentioned; in which respect their condition is like that of nations in an ignorant, non-progressive state, always subject to the government and control of a few leaders or chieftains, but with this difference in favor of the animal tribes, namely: their leaders are always honest, and faithful to the trust placed in their hands; whereas the human leaders, on the contrary, are seldom honest, or faithful to theirs. If they were, there would be very little oppression among men.

The animal leaders conduct their charge to rich pastures, to fine shady groves, or to limpid streams, filled with food suited to their condition, or to localities suited for rearing their younglets: whereas the human leaders regard theirs more for the sweat and blood they can force out of them. Yet after all, this is nothing less than wisdom in disguise.

Animals have but a few simple wants; to supply these they neither sow nor reap; where-

as human wants increase with the advancement of the social condition.

The mind being able to appreciate a high degree of freedom, and to desire such limitation and restriction to the power and passions of leaders and rulers, as will secure it. It can be obtained in no other way than by an earnest and attentive cultivation of his mental faculties in connection with his social rights. This cultivation he would never reach were it not that his oppression and sufferings under a state of ignorance, gradually forces him to it.

The animal instincts are few and simple, but all that are requisite for their condition. In a low or savage state, man in this respect is but little their superior. We even find, and that often in an advanced state of society, minds of a construction bearing much resemblance to their instincts,—especially when they are under the influence of one, or a few prominent notions, in favor of which their enthusiasm drives them to sacrifice, for their attainment, both obvious duty and all true philosophy.

It is time, says the Doctor, to suspend these speculations, for I see by the gathering hosts upon the river, as well as by the incessant

clamors and disputes by which they are agitated, that we are approaching a Caucasian country. The mishaps of the voyage are greatly multiplied, and we constantly hear the watchword of friendly and careful warning: "Mind your wallets"—"Look well to your bags."

CHAPTER V.

Journey among the Caucasians—Further illustrations of them—Model race—Beauty described—The necessity of a Model—Population of the Globe—Divisions of it among different Races—Proportions for each—Relative state of Letters among them—What proportion of the population has obtained some Education—Want of an Institution for Political Freedom.

We are coming, says the Doctor, to nations of the most eccentric, enthusiastic and ingenious people in the world; full of devices, highly imaginative, differing much in appearance and social institutions, yet evidently of the Caucasian race.

In a former page is contained a general view of this type; some further details will not be considered out of place.

It may appear as much to say, that the particular inclination of the eight bones of the cranium, and the fourteen of the face, their angular depression or elevation, should exercise any decisive influence on the destiny of the race; yet will such supposition appear plausible

in proportion to the attention we bestow upon it. That there must, for every excellence, exist a standard will not be denied. This being true, there could, in the human race, in its absence, be neither beauty or deformity.

That the body must approach a certain height, the head assume a given shape, the limbs in length and proportion hold a due relation to the body, and all the members present a fit and perceptible harmony, may by many be lightly regarded. Yet such is deemed to be the design of the great Architect.

In the model form, the contour of the head and face incline to an oval, of all things in shape resembling most an egg, and is produced by such an arrangement of the bones as disposes of all rough and unsightly angular deviations. This is essentially the Greek model, one in which the palm of beauty and excellence has never been disputed. A flatness of the crown is inadmissible; the forehead is expanded and massy, of the proper height, as best suits the sex who wear it. The brow of due pencilling and proportions, heavier in the male than in the other sex; still beauty scarce can charm without its brow.

The eyes, in position horizontal, endowed with a soul-beaming intelligence; their lashes may be long, the value of their size lying more in power than dimension. Were they true diamonds, when rightly set, their value would be less. The nose, not large or small, projects gently from the face upon a line quite near direct; stopping short, its quick shadow before it overleaps the mouth, leaving a loving space, curved slightly, as the upper lip, the lower one in sweetness being its twin; there stopping as doth the swelling wave that overhangs its parting foam which it is careful not to wash away, so that the rosy aperture below, with its corners pencilled a little up, seems to smile gratefully for being so spared—spared, that hearts may hang upon its accents, and wait as needy beggars do, for more of what they crave: or, as spell-bound listeners, to devour a word from lip prophetic; or yet as lovers, may stay the doom expected from it, as doth so anxiously the condemned culprit his pardon. The chin is chiselled to a point, not sharp, but smooth in glancing roundness, as if it feared a peak and fain would shun a bluntness of conclusion; though angular it dreads too much projection

The cheeks, completing the needful oval swell of face, seem made as a fond waste, on which may revel dimples, or sport gay smiles, or yet may gather wrinkles, time's harbingers; or, as the answer to emotions that lie hid within, to blanch at fear, or crimson up, the tell-tale of some secret history. 'Tis from their lily leaf we read, as from a mystic book, some sorrow, some mishap or heart's intent, which without we fain might seek but know not of—sweet pantomime that oft betrays without the owner's will. At times there hangs upon this cheek full many a crystal drop, no harder than if made of gathered dew, yet will it force a nature of adamant to melt like yielding wax.

It may be worth the remark, that of the fourteen bones of the face, thirteen are required for the upper portion of it and one only for the lower jaw, thus showing the greater complication required for the excellence and effect of beauty, over and above that of a plain surface. The brow, the eyes, the nose and upper portion of the cheeks, mouth and lips, being essentially the seat of beauty, yet a deformed chin mars the whole.

Taking for contemplation the whole head,

there is an agreeable and charming comeliness in its graceful roundness above, relieved by the oval inclination of its front, the easy and dignified latitude of motion secured to it by the neck, adding materially to the pleasurable effect; nor is it proper to omit the inimitable finish which the author has given to his work by flowing tresses of hair, which serve equally, in the kinder sex, to heighten by partial concealment those charms which they are also calculated to adorn and display.

The whole face to look upon and be read, offers much of deep interest and surpassing wonder; when calm it is like the peaceful landscape, where leaf and flower and herds and knolls, with now and then a fountain or a stream, reminds us but of beauty as it revels every day and feeds our fancy, not over greedy for such daily nutriment. When lit with smiles it wins us more, and throws about our heart a portion of its own sweet sunshine; it is apt to calm perturbed moods and win reluctant confidence, and make us think good nature is the cream of life, it is the sign of social admonition, of brotherhood without a stint.

But take it when insulted dignity is dream-

ing of revenge, and strives to arm itself for the occasion; all beauty then is fled—the wreck of it remaining gives but intenser force to the deformity of every lineament. All fellowship is gone, and we are admonished how much a beautiful face is like a fair smiling sky, suddenly to be overcast with a frightful tempest.

Then to think what a mingled mass of clean and unclean spirits brood beneath this face of love and beauty, to disturb perpetually its harmony—the latter to agitate, to wreck its grace —makes one to ponder much and ask how it can smile so long. Yet are those workers of the ruin as twin sisters weaving the same web with the good, though using adverse colors.

That beauty of physical form indicates nothing beyond the accidents which create it, is an assumption without proof. There has arisen somehow in our nature an abiding belief that such beauty is an attribute of the good, and that they are inseparable; exceptions serve but to establish the rule. The Mahommedan world would scarcely accept heaven were it not peopled by superlative beauty; nor did the Greeks or their successors, ever dream of gods or angels not so clothed upon, and which all now

believe to be found in inimitable perfections of mind and appearance. Beauty is not, therefore, to be considered as a matter of plastic taste only, but as a high and exalted attribute, having its source in the deep fountains of religious, moral, and all social relations; if we think we can appreciate the good without it, it is for the reason that we are so well persuaded of the truth of their natural connection that the former must idealize the latter.

That it holds an inseparable connection with our inward being, we need only to refer to the fact that all minds deprived of the true model, of a necessity create one of their own; when the taste or affections are not cultivated, or are defectively cultivated, their model of beauty may not be that of the Greek. A Satyr may Hyperion seem, and she who fancies Adonis the keeper of her heart, is often wedded to a misshapen churl.

Beauty in this differs not from any other excellence; low and uncultivated minds form their standards of base materials, or of base degree; because it is impossible with base conceptions to form the exalted model or standard. Moral philosophers are not alone in the belief

that the mind is gradually though surely approaching a purer and better moral condition, that the social affections are passing to a more exalted and happy state. The standard of beauty must keep equal pace with all other human exaltation, so that when men are all good, of necessity they must be all beautiful.

Those who are not satisfied with the model here presented, with its Caucasian claims, have full liberty to contrast it with the Mongol, the Negro, or most approved hybrids. It will afford no little joy to the Doctor if their labors shall succeed in adding another sweet and charming leaf to the history of human comeliness.

It is useless to conjecture in what part of the earth originated the form from which the Greeks derived their divine model. But it is a most singular fact that there is on the whole globe but one region where women are sought for—carried to foreign countries and there endowed, on account only of their personal charms,—this country is Caucasia, and situated between the Caspian and Black Seas. Craniums from this region have been identified as the Greek model.

If there were, says the Doctor, no other inducement or reward for obtaining a fit education, than the ability to appreciate and enjoy beauty in the human race, the sacrifice made for its attainment would be doubly repaid.

The masses of mankind could not fail to improve in form, by a united aspiration for, and a living admiration of its excellence.

Counting the Caucasian nations by the names of their large political existing divisions, there are about thirty in number; by their designation as dependents on these, or by social diversity or family marks, the number would be greatly increased. The population of the globe being estimated at eleven hundred millions, that of the Caucasian race may be put down at five hundred millions.

The masses composing these millions have hitherto been educated for war, the arts, and under various superstitions. With a view to their freedom as political social beings, they have received no instruction—that is, none excepting the incidental. The science of government having been confined to the few, and intended for the power of the few, and the implicit obedience of the many.

While human wants were few and simple, and the arts in their infancy, a patriarchal, or nomadic form of government or society, was sufficient for the general condition. As the masses increased, the necessity for more art and industry became apparent. Monarchy was then generally sought as a refuge from anarchy. It was long received as a divine institution.

The continued augmentation of the popular masses, the great increase of the arts and sciences, and their more general diffusion, have induced in some nations a more earnest inquiry about their social organizations. In some instances these inquiries have led to highly beneficial effects; while in a greater number they have entirely failed of any such effects.

It now becomes a question of no little importance, whether the bare civilizing process, which with the masses includes a knowledge of the arts, some limited or no knowledge of letters, will be sufficient to enable them to secure an elevated ruling political condition, even when aided by the generally sound condition of public opinion prevailing in the most civilized communities: Or, will the education of

the few secure freedom and happiness to the many. These questions, essentially the same, involve considerations relating to the mind, its capacities, affinities, and the social condition generally.

The present social relations of the nations of our globe, as they exhibit the influence of the masses on the same, may be adverted to as evidence of some room for improvement of the popular condition.

The population of the globe, as before stated, is estimated at eleven hundred millions,—five hundred millions of which is the estimated number of the Caucasian race. The latter inhabit Europe, northern Africa, Hindostan, western Asia, and a large portion of the western hemisphere.

Some form of social government has obtained among almost all of the nations and tribes composing these millions. The best political forms of it are found among the Caucasian race; as also the worst administration of them, showing that extremes hold a close alliance. One hundred and twenty millions of this race are in a state of anarchy or transition, or civil war; above one hundred millions are engaged

in war with each other. Of these five hundred millions, seventy-seven millions are ruled by a limited or constitutional monarchy; twenty-two millions make their own laws. Slavery exists among several nations, and servitude and oppression in some form—often its worst one—among almost all. Of this race one twenty-second portion of them make their own laws; one-sixth make a portion of them, or have a voice therein; while the large remaining masses are under oppression.

Assuming the population of the whole globe, one individual only in fifty exercises some privilege in making laws, and of course only one in fifty receives any education available for the improvement of his political social condition, and yet there is nowhere an institution in which is expressly taught the science of an organization for the obtainment of political freedom.

CHAPTER VI.

Approaching a Caucasian Nation—Signs by which known—Philosophy of Noise—Reflections—The City of Revered Memory—Its Founder—Rise of Grubland—Grubbing up Forests—Wars—Revered Memory—His Exploits and Character—Manner in which the Grublanders pay Respect to the Memory of the Great—Architecture, its Character.

LISTEN, says the Doctor, we are already at the confines of a Caucasian nation. Don't you, friend Broadluck, hear the booming of that heavy gun? It is a sure sign; no other people in the world know how to make such a tremendous noise, or have equal delight in it. The next thing to be expected will be the rattle of bells, or some other vociferous machine, serving to keep the ears in a charming din. As everything which characterizes a nation in making up a general estimate becomes important, this peculiarity has often occasioned some reflection, and especially when engaged on the nature of the nervous system. What makes noise agreeable or disagreeable? In war, on

the battle-field, it seems inevitable; the clash of arms, the tramp of steeds, the shouts of combatants, the roar of guns, blended with bugle, drum, and trumpet, is greatly exciting, not only so, but becomes an arm of battle as it governs evolutions.

Pray, what is war? It is the vulture's heaven;
The jackal's merry feast upon fat bones;
The trumpet's blast to drown death-groans given;
Blood, that for no conquered field atones.

Truly there is the excitement of battle and noise, and the various uses for which such noise may be demanded; but how is it that in the peaceful folds of social life, this noise, the crowner of strife, is equally applicable for every jubilantic occasion. On the battle-field it helps, perhaps, to poise while it excites the mind, but coming into use for the most trifling matters, must be the result of bad taste, or a great poverty of signs to express the various tones of mind. It is quite evident that these Caucasians are a highly excitable people, and that noise is a great element in helping on the disposition; perhaps, too, there is at bottom no small share of vanity, so that we get to see

how many little things are absolutely required to make a great character. Noise, perhaps, is a convenient substitute for other sacrifices when there is a want of rain.

Here we are, Broadluck, in the suburbs of the city of Revered Memory, which is the grand center of Grubland. This city had its origin in events quite different from those which attended the City of Pilgrims. Their city arose to consummate the peace of many nations,—this out of love and respect for the memory of one man only, whose fame rises up with the sun, never to set. In the Indian language, his arms embraced the whole earth, and his eye cast a glory higher than the clouds, so that it seems impossible for human gratitude to equal his merits. He is still, though he lived in ages back, deeply revered by the people; indeed he appeared to have but one defect, namely, he was mortal. Had he lived a little sooner, this would have been removed by popular reverence, and we should still see him in all his original majesty and goodness, opening his hand and his heart when his country required it.

It is strange that these Caucasians don't see that in human character as in everything else,

there is a marked simplicity or singleness, which constitutes its true sublimity. In all their love for his memory, they disregard his example, and discern not the beauty of his model. Before we arrive at any conclusion on these things, it is necessary to say a few words on the rise of Grubland.

The whole county, many centuries past, was a wilderness of wilds. The climate was exactly suited to the Caucasian race, as various as are their tempestuous tempers. At times, and in some places, it seemed just like one of their smiling faces, to hold nothing but the breath of flowers;—at other times, and in other places, there reigned rugged winter, always ready for a change from one extreme to another;—it was a blossom, then a little snow; then again a blossom with a warm balmy gale; and then a rough tempest, just precisely like the temper of the race. Then its mountains and rivers were magnificent; gold and precious minerals were abundant; soil deep and rich,—all like a well-stored mind,—abounding in fruits as various as delicious. The forests were an immense mass of foliage,—vine and shrub alive with game as the rivers were with fish. Then there were

lakes that seemed to sparkle like gems set in a crown.

This was Grubland in its primeval and unshorn innocence. The people who were first planted among its wilds were not Caucasians, they were Sylvanists, of the nomadic family, of a copper color, very brave and noble in their impulses, and the nearest to the Caucasian type of any of the races; but their wildness seemed to be irreclaimable—they venerated a forest as the beautiful work of the Great Spirit, in whose bosom they hunted and reposed, careful not to mar its beauty or grandeur. The people who, many centuries ago, settled in and subdued Grubland, were the descendants of the fire and water nations who built the City of Pilgrims, though greatly improved on many accounts, there was still in them much of the old leaven. At that time they could not comprehend that God loved all nations and all people precisely alike. They compared God to a vine-dresser, who plants out a large vineyard of a great variety of choice grapes, all necessary to make a rich vintage. Yet this vine-dresser selects a few vines in one corner of his vineyard on which he bestows all his dressing and attention,

and leaves the rest of the vineyard to its own destruction. This would all do very well if Deity was nothing but a vine-dresser. This vanity was an excellent thing in its day, for it brought on a quarrel between the people who finally settled Grubland and their then neighbors in a distant region, the finale of which was, the former fled to Grubland as a place of refuge, and began to grub out the virgin forest, polish up the ground and give it a civil appearance; this was only one of the openings, for there were many of them, some with one object, some with another, of divers of the Caucasian race.

The grubbing kept on, and no sooner were a few trees and vines cleared away than up went a town in their place; so the whole land bid fair to be formed into contiguous towns and cities. In the process of time the wild man of the forest became alarmed and incensed at the constant fall of their sacred abodes.

His home was spoil'd, and flower and vine
In ruthless waste were hewn away,
The sturdy oak and lofty pine
Alike in prostrate ruin lay.

Bold and fearless, the wild man could ill brook these ceaseless ravages upon his domestic enjoyments; he became desperate and commenced a fearful retaliation on the new settlers of Grubland. Calamities do not always come singly. The new settlers had not been idle; they had planted out and cultivated some valuable trees, whose fruit gave them a keen relish for freedom. A foreign nation, jealous and envious of this fruit, demanded tribute of the Grublanders. This they indignantly refused; a war was the consequence. So here were two threatening troubles, one at home, the other from abroad. The contest was long and doubtful. The Grublanders fought like true Caucasians. Revered Memory volunteered to lead them through the deadly conflict; with a bravery, discretion and wisdom much above ordinary mortals, he conducted them to victory and peace, and then aided in the formation of their social political organization. It detracts nothing from the true merits and fame of the many brave men who took part in the national struggle, to say that Revered Memory was a head taller than any of them, very much for the reason that his modesty was great enough

to make him a head lower; this it would have done but for the bare accident that at that particular juncture it had the contrary effect, serving to elevate him still higher. Times have since wonderfully changed.

If one gets wounded badly, it is a chance if it be not remembered as long as the smarting is pretty severe. So it was with Grubland—while the smart and pain continued, they felt very indignant at the tyrants who wounded and tried to crush them; and to make sure work with such vermin, they laid down strong palisades, and sat sharp dogs to watch and keep them out, while it was known to many at the very time, that even if the blood were cleansed from all tints of the kind, that still within these very palisades and under the very noses of watch dogs, the worst of tyranny was contained, which at any time might spring up to devour their very vitals; the heart is a prolific hot-bed for such monsters, and unfortunately palisades and dogs cannot keep them out. However, Grubland did nobly in the attempt, and in nothing more so than by making, as they did with great unanimity, *Revered Memory* Grub Master of all Grubland.

It is quite evident, says the Doctor, that Revered Memory was designed as a rare model for the benefit of the Caucasian race, and especially for those of Grubland whose people are very prone to commemorate him by a great pile of stones, or some protograph in stone, or on a piece of paper, about with the same intent that the Egyptians made their stone masses.

Old Cheops, when he came to die,
Wanted a pyramid for fame and bones,
And if they built it rather high,
It was by cheapness of the stones.
He did not care a fig how high they made it,
So long as their Shalotes and onions paid it.

It is barbarous in this day, to think of a pile of stones as connected with the actions and worth of Revered Memory; it is a sort of moral sacrilege, an abuse of the age and of the popular mind. Revered Memory was great in his person, which is all well, but he was greater in his mind; one may help to illustrate the other, while either, alone, fails in justness of idea.

In his private life and domestic relations he was worthy of commemoration. In his public

life his merits were never surpassed. In truth, fidelity and patriotism, he filled full the measure of mortal perfections; not forgetting that he felt that he was a creature of a protecting Providence.

They should commemorate him in these relations, by appropriate emblems, not in a few places only in the land. This would be a departure from the spirit of its institutions; he who labored for all should be permitted to speak to all, in a clear and explicit tone; words, it is true, afford one channel for such purpose, but they are not deficient only in fullness of idea and proportions, but fail often in minds more open to emblematical representation. The sympathy and interest of the great public mind should be kept ever in view.

Instead of large heaps of stone in a few places, says the Doctor, I would propose suitable buildings, scattered throughout Grubland, in which should be contained representations in stone, wood, and on canvas, of Revered Memory, connected with the great leading events of his public life, not forgetting his domestic virtues, or those persons who shared largely in his labors. This would give encouragement

to native art, taste and talents, and what institution could be better calculated to inculcate extensively and intimately the examples of his life? And what could be more captivating than to be admitted to see, as it were, and to converse with him and his compatriots in their relations, so deeply interesting to all succeeding generations."

I was prepared, says the Doctor, when I came to Grubland, and fully expected to see an original people, — original at least in taste, manners, and general direction of mind. I did not suppose that a free people would for a moment copy the old, musty, worn out things of former ages, and of other countries which had no freedom in them, and barely for the reason that they came a great way. This, I thought, would be putting their new wine into old bottles. I verily believed when you took a Caucasian from his old pen, and sat him down amid fresh forests, living, gushing streams—a land teeming with new beauties and wonders, alive with new races of animals, men, and vegetation, his soul would catch a new inspiration and swell up to a magnificent height;—the dream is over; its visions of wealth to ashes

turned. Look upon this city, the great center of all Grubland; built up mercifully, since the founder went to heaven. It is an architectural wonder, got up, as it were, to prove that great things and great doings may present a solemn abstraction from needful taste and moral beauty thickly clustered about them. Architecture, innocent thing, is not at all accountable for the aberration. The Greeks, Romans, and Goths are the perpetrators, because the inventors of the art, for the supply of particular wants,—none more apparent than to be a fit representative of a power which shared but indifferently in free individual life. Stately and magnificent in its design, it contains scarcely an ingredient of the free popular mind.

Stately in its weary walls, obtruding rows of sameness, columns, lines, and angles; all very well, if, like overshadowing power, to which misty distance lends its looming effect, to be contemplated and compared in its mass proportions, without regard to the deformity of individual details.

Here, in Grubland, a new want has arisen upon the age, stamping upon a private dwelling a union of mighty interests such as once

were concentrated upon palace, spire, and dome. It is the want not only of the private individual, but of such as an integral part of an aspiring whole; a want that reduces the gigantic proportions of a deformed power to the comely and engaging stature of man,—a want that separates a lifeless mass into integral particles, all sparkling in separate niches of their own. Such a want for such a private dwelling we seek for among war-raging, nomading, and polygamized nations—but we seek in vain. To make such a dwelling attractive, and agreeable to the purposes connected with it, cannot be less than important. The social man was once developed for the power and glory of his master; now, here in Grubland, for his own, of both; the distance between them is immeasurable. The social affections of the former were needfully selfish; now they must communicate from heart to heart as the common property of all. The first obvious duties suggested by such a home, is to cluster around its hearth the beginning of those associations and impulses which quicken the affections as motors of the intellect, strewing with flowers the path leading to the highest destiny, a

knowledge of Deity and social freedom. The eye and the ear are the avenues of delight leading to the soul; in the young, alive and active, catching inspirations from surrounding objects, and quick in appropriating them for lasting effects. These young, dearer than are the drops of our heart's blood, are to derive their first lessons from our domestic hearth. Consecrated to beauty and taste, it affords one of the best safeguards against vice, and the surest opening for a just appreciation of the ennobling and inspiring in nature. This is the beginning of that grace and beauty which crowns the good and perfect, our strength in separating it from the deformed; a work leading to the highest destiny of our nature. There should be left no doubt of this great truth, or that a wilful angle, or weary straight-line, or a blank wall, may involve a nation's final hopes, because if unseen and unheeded it may postpone the conception of deformity, the true name for vice. If the Architect of heaven and earth offers us no sufficient guide in the taste and grace of our private dwellings, we can nowhere else look for the master's lesson,

CHAPTER VII.

The Lessons on Beauty taught by Nature—The Fishes—Shells—Birds and Beasts—The whole Earth speaks forth on this subject—The taste of Grubland in Architecture—Reflections and Illustrations—Inhabitants of Revered City not of the proper size—Philosophy of Size—Equality and Inequality—What a Visit!

Let us call upon Grubland, says the Doctor, to go forth to witness the great Builder's work. The fish and shells are beautiful. We find no straight-lines, no angles unrelieved by a suitable grace or ornament. The lines are waved, or of oval inclination,—pleasing, because they indicate a suitableness for motion and life. Fishes are oval-shaped, or of wave-like lines. Their flat sides—not entirely flat—if not clouded with scales, are spangled with purple and gold, or striped and clouded in rich relief. There are no sharp angles, no obtruding corners, without a something to conceal or adorn them. The fins are radiated; the tail bifurcated; the gills relieved; the iris colored;

all their forms are full of rich variety, with nothing to tire, or obtrude upon taste.

Take the monster whale—if lifeless, no one would suspect his form of comeliness. Let him emerge upon the deep, bearing his huge bulk: the moment he opens his nostrils and sends up two spray water jets, all uncomeliness is gone—the magic power of a single beauty changes instantly a great monster to a pleasing wonder.

The shells of the sea exhaust the forms of beauty and splendor of coloring;—they have no unadorned corners or angles. It is said that the rocks are angular and cornered. The large person of the earth demands a great variety in its vestments; then it must be remembered that the Architect has been careful to adorn them with lichens, and mosses; creeping vine and flower, and rich coloring; and now and then the shining folds of a serpent winds around them, when instantly their nakedness is gone.

The huge elephant, the buffalo,—in the former, the sweeping tusk, the pendant ear, the ever-acting proboscis, forces the eye to a reconcilement with a bulk designed for strength more than comeliness: in the latter, there are a

mane and short horns, with a flashing eye and varied proportions, all tending to an equal purpose—a careful avoidance of angular severity, to which nature is evidently disposed. Her beasts are indented, mottled, striped, and full of ornament; her birds, enlarging the range of beauty, the Architect, to obviate a vacuum in its full empire, has not forgotton the air, but has peopled it with their beautiful, half-angel forms, leaving in their teeming millions scarce a feather not adorned and polished. Of the forest little is required to be said, with its numberless bodies and ornamental crowns, sweeping branches, ever varied leaf and flower, with its cortexes of indentation for the column, from all of which we gather our richest store of beauty and taste. The whole earth is clothed upon with adornment. The rolling sea, in its living waves, its tides, currents, eddies, whirls, and caps of foam present endless clusters of ornaments. Then its solemn roar shewing forth that noise or music quickens the sense of the majestic and beautiful as taught by the great Architect. The ceiling of the earth's house, what a grand panorama of sprinkled, sparkling beauty! No corners, no unsightly

angles. The islands lie as chaplets and gems to break monotony; foam and white sails are as anther flakes upon a broad and expanded leaf; forests, mountains, hills, plains, valleys, rivers and fountains, with an endless variety of adornment for each, testify to the care bestowed upon its picturesque vestments.

The human form, which is a model of earthly beauty and grace, holds no corners, no sharp angles, or weary lines of sameness. In its superficial surface of more than twenty feet, there is scarcely an inch of straight line without its relief. The limbs taper, and are filled with agreeable swells or indentations, or covered thinly with fine hair, with which the head, in more ample proportions, is ornamented, as also the convex forehead. The eye not only sparkles with rich colors, but is graced with fine, glossy lashes to its moving lids, with a brow and lustrous surface. No study of elegance, relief and grace can be further urged. The neck is adorned, the fingers taper, are of unequal lengths, ornamented with frequent corrugations and nails, so that we are everywhere surrounded with beauty and taste until we approach the dwelling-house of the free Grublander.

A column may be a beautiful object, but it must be constructed according to the rules prescribed by nature; it must hold its proportion both in parts and as a whole; it may taper, swell, be indented, be corrugated, and relieved from all undue sameness; it may be bifurcated in part, presenting throughout a consistent variety,—be it ever so beautiful it is so, as a whole, not to be constantly repeated in close proximity,—this would be an attempt to make music out of the sound of a single note; nature does not so weary. Some repetition is always admissable, depending on position and connection with other parts; even angles and straight lines may be used for contrast.

Taste and beauty demand for their rules of construction the utmost variety, but no confusion; hence two beautiful objects of the same pattern placed side by side, are never seen with satisfaction, unless they vary in their object, as a male and female, then they are not of the same pattern.

There is, perhaps, in nature, no abstract object of deformity; by itself, every particle of matter, every tissue, may be pronounced beautiful. Deformity presents nothing but the

contrast demanded for the due exhibition of taste and beauty, as connected with plastic and moral excellence;—hence the deformity of the true negro becomes a due accompaniment of his moral condition. If the Caucasian were in like manner deformed it would be unreasonable to predicate of him his present moral excellence.

A bush, a shell, a button, a brooch, a little moss, hair, a flower or a lichen might assist in removing half of the deformity of a Grublander's house. To do so they must be varied with taste; this would be easily applied to their deformed windows.

A row of soldiers is not a row of columns; in height, shape and countenance they differ. Then the grace of arms, their motions, all give relief. The objects for which so placed is exciting, and gives further relief. The same may be said of a row of females, and that in despite of their being robed in a similar false pattern. These, from education and habit, we are too accustomed to admire for the admission of impartial criticism.

The inhabitants proper of Revered City present quite a curious anomaly. The institutions

of Grubland require all the people to be, in certain particulars, of one height or capacity; hence if you see a dozen Grublanders, some four, and some six feet high, you will see them in this respect all of one altitude and of the same dimensions, and it makes no difference if you know that they are not exactly a unit, you are obliged to admit their sameness. After proving that a Caucasian is a man, for the very reason that he is unlike some other Caucasian, and for no other reason, it becomes quite easy to prove that twelve men are alike on the principle of their non-resemblance. Now all Grublanders are equal—which they could not be if they were not unequal—and what difference can it make as to what the inequality consists in? Now take away their equality and we at once plainly see their inequality, which was before concealed by the addition of the equality. This is precisely the condition of the inhabitants proper of the City. They are not men of equality with Grublanders generally, because their equality is taken away — hence their inequality becomes a deformity. They are deformed both physically and morally: it is true, they are yet among

vertebrated animals; but no one knows how soon their bones will be turned to cartilage. Having lost the full proportions and stature of men, their occupation in life is changed and perverted. They are all included under the cognomen of "Crumb-catchers;" for the reason that all the business they have in the sharing and distributing of the government of Grubland, consists in catching the crumbs which fall from the table of the Master of Grubland; this being a menial office is attended with many degrading considerations; it is a sort of mendicity; an employment such as all men of full stature must hate, and such as is followed by the dislike of all true Grublanders,—and is followed also by other consequences quite natural, which are of a depreciating character to both classes.

The reason assigned for this condition of the inhabitants of the City of Revered Memory, is this, namely: that every revolving body turning on its own axis, at the center contains a dead point, without any sign of motion. Now as the City of Revered Memory is the center-point of all Grubland, it cannot partake of the life and motion common to the whole land, and

has thus lost all share in its concerns; a very great misfortune; beside there is no little danger that the unhealthy condition of the center will, in time, communicate disease to the whole country.

No one can say that the inhabitants of the city are a polite, genteel, well-behaved people in common, because if they were as good as others this would imply a slander on the institutions of Grubland, and leave very little or no inducement for the law of equality, on which all Grubland is extremely sensitive, priding themselves much on the beauty it communicates to the form and mind.

It is now time, says the Doctor, that we make preparations to pay our personal respects to the Master of all Grubland. As we are entire strangers, and know very little about the etiquette of Grubland, we will dispatch a messenger with our names and the objects we have in visiting the City. This being accordingly done, in due time we received a polite invitation for the favor of our company on the following evening.

All worth the telling of what we saw at the Master's house may be tied up in a few words.

The Master himself, is a well-looking Caucasian; he lives in a pretty large house destitute of all taste. The ceremonies and attendance are passable. The dishes of food have mostly foreign names, Grubland not being able to furnish any of their own. The company had a good deal to say, most of which had for the Doctor no especial interest. The current of conversation of dinners and suppers being mostly a sort of outside affair, not intended to be remembered or repeated.

The Master was good enough to give us a private chat which was highly interesting.

CHAPTER VIII.

A group seen at the Master's house—Reflections on the wild Savages of Grubland—Troubles of the Master of all Grubland—Qualifications for—Free Opinions in—Divisions of—Their Causes—A Grublander—A true Caucasian—Limits of Political Opinions—Wars of Colors—Choosing the Master of all Grubland—Taking leave of him.

One object of interest at the Master's house worth naming was a group of the forest natives. In his wild habiliments he is an object not to be forgotten. Without letters or history, and passing away, as it were, like shadows which know no return, driven by advancing civilization from shade to shade of his native forest, his venerated home, his brave and proud ambition, rebuked by the loss of every tree; a homeless destitution and extinction always in view, present considerations calculated deeply to move the better part of our manhood; his gravity, his decorum and self-possession in presence of his lordly superiors, increase our admiration. Then his costume

throwing that of tasteless stiffness worn by the Grublander entirely in the shade. The taste and humor of these savages are remarkable, and nowhere can a more graphic and striking group of human beings be found than that presented by a wild indian pic-nic; and especially when their heads and shoulders are dressed out with the pates and integuments of all the beasts and birds of their native forests.

The Grubmaster of all Grubland is not the happiest man in the world; indeed, it would not be difficult in this respect to find anywhere in the ranks of private life, his superior. The reason is, simply, that he was selected without any qualification for the place. It is a great mistake to suppose that a place, however high, can secure honor or happiness to the holder, and that irrespective of his intrinsic qualifications for it. As we increase the sphere of action of the man, if unfit for that sphere, we do but increase thereby his trouble and misery; this is a good law of our nature. There are two kinds of qualification for men who, looking for approval, enter into high places. The one results from distinguished public services performed by him, for which the public enter-

tain a lively sense of gratitude, and that sufficiently strong to excuse little weaknesses to which all may be exposed; the other is a philosophical and practical acquaintance with the duties of the station, and a firm, unbending honesty in their execution. Unhappily for the present incumbent, he was deficient in both, and of course must be unhappy.

As all Grubland is free and equal, every one has a right to assist in designating those who shall be their rulers and law-makers. To make the selection there must be a union of voices by the largest number of the population. In an extended country, varying in climate and pursuits, this might not always be easily obtained; affinities and repugnances are natural to the Caucasian race, some of which are inevitable. The exuberant imagination of the Grublander has, by artificial additions, greatly increased the difficulty, arising from useless divisions; divisions in opinions are not mentioned as matter of complaint; it is the senseless ones only which are prejudicial.

The evident tendency of the Caucasian race is, we suppose, to fractionize, to individualize. The process, when sufficiently extended, is to

lay the foundation for a better state of social relations. The ordinary impulse and direction of great masses have been to crush out enlightened opinion. Whenever the political power proceeds from small centers, influenced by popular enlightenment, tyranny is necessarily modified. To this Grubland has paid but little attention. The endeavor having been more to make unmeaning divisions by exciting the passions, than to secure rational inducements for union.

Grubland is divided into a great number of parties and associations; the separate objects of which it is useless now to pursue. The political parties are governed by most violence, and show least regard to the general good or the cultivation of sound harmony, or individual affections; their rancor and vindictive spirit extending to and violating all the amenities of private life. Of these parties the number may be more or less, depending on the unsettled state of public opinion on one or many subjects, agitation being the delight of the Caucasian race, and this always running into furor, where the agitators have the least prospect of gaining power and office by it. With Grubland it is

the same old saw—office, power, and consequently the public spoils. But it would be doing great injustice to Grubland to say that such is the character of the entire population. About one-fifth of the population have some intelligence and wear good honest faces. The remaining four-fifths are somebody's men, but not their own; were they entirely honest at heart, it could nothing avail, because they are compelled to act with and for the few leaders to whom they have sworn allegiance. The question may be fairly made: Can free government be carried on in the absence of party divisions and alliances, with all their consequent corruption and confusion. In answering the question it may be replied that it never has, and in adverting to the reasoning which pertains to the subject, it by no means follows that it never will be so carried on. As to divisions of opinion, these are entirely natural to the race, they are the life of it; but these have a fixed and natural limit, ascertained and ascertainable by the particular social institutions under which they arise, and while dictated by these, they are beneficial and desirable. To come to any other conclusion would be to

yield up the question of free government as a hopeless one.

In adverting to the history of the Caucasians there is much to condemn and much to approve: if the balance between the two has not been fairly struck, we still know that there is, for every falsity which blots that history, a truth; and to say that such truth cannot be reached, is an unnatural and illogical assertion.

To look at some particular causes which have an influence on the happiness of the Master of all Grubland, and on most of his subjects, we must consider their former relations. As they sprang from the bosom of the Caucasian race, it is quite natural to suppose that they inherited a portion of the idealism, the violent passions and strong imaginative powers belonging to it, and this is undoubtedly the fact—the words *free* and *equal* which they have incorporated in their political vocabulary, not robbing them of any portion of their natural inheritance. It is thus that the Grublander becomes, in a measure, identified with the whole history of the race; not responsible, it is true, for all the sins contained in that history, but sure to commit as many of his own, as he

can well answer for, and many more than he either sees or will acknowledge. Now, in looking back into that history we find very lucid examples of the power and extravagance of the imagination, idealism, perversion of all the natural and kindly affections, supposed to be of divine bestowment. To take a few examples only, from a long list: The weak were forced to yield to the strong, and to be their servants. It is just the same now in Grubland, excepting that in some instances the superior sharpness of the wits is employed in the room of the lash or weapons of deathly effect, used in former times. Again, the strong man in those good old times, suffered no one on any important subject, such as politics and religion, to entertain opinions different from his own; the penalty for such offense was death, or loss of worldly goods, or both. Well, here in Grubland the death and confiscation penalties for these offenses, have given way generally, and are substituted, by hatred, contempt, dislike, and interdiction of all social equality, and frequently by the denial of rights secured by the institutions of Grubland to all its people. The acquirements of the age having armed the

Grublanders with sharp tongues and bitter words, which they employ without mercy against this sort of offenders, it becomes a nice question to determine whether the offender has really gained by the change of his punishment, or how much he has gained; and especially when one considers the natural increase of fine feelings and susceptibility to them, which are supposed to belong to the age. It is difficult to conceive how any punishment can be more vindictive or violent than that which delivers a supposed offender over to the scoffs, sneers, and preconcerted contempt and persecution of his judges.

The Doctor is decidedly of the opinion that to put a culprit out of his misery at once is more manly than to subject him to the long and continued tortures allowed by the usages of Grubland. While he is not an advocate for any sort of violent punishment, he abhors all needless slow tortures, and especially those which destroy one's peace of mind, and domestic respect and felicity. Difference of opinion must exist, and here in Grubland they should be proud of them and cultivate them in harmony, within the limits above indicated.

In looking back again into the old history, further examples will be found of the effects of too much idealism and uncultivated imagination. A word may be added by way of definition. If we look at the sun we receive certain impressions on the sight and mind which make up the idea of the sun; so with any other object; now the idea of the sun, of itself, no more than does the sun, suggest as a fact that it is inhabited by human beings, or that it is made of ice, metal, or fiery comets; yet we may easily imagine either, and to do so is indulging the growth of one idea on another just as far as the imagination will permit, and that until we have nearly or quite lost the original idea of the sun. This may appear quite harmless, until we come to quarrel about the inhabitants of the sun, not knowing that there are such; then it must be plain that we have made an abuse of idealism, or of the imagination, or of both. Yet on this very subject there has occurred a great deal of sharp-shooting. As to the history about to be cited, it tells us that millions of the Caucasian race have been slaughtered just on account of three or more colors of the rainbow; not for the reason that

these colors were, or were not, black, red, or yellow; but because they had the hateful impudence of being colors just as God made them. The particulars of the wars of colors are these: Some people wore a blue, red, green, or white mark on the face or shoulder; other people did the same, until each one had such color as he liked best, out of them all—one blue, one red, one white, and so on; until the population became agreeably diversified with the different colors. Then each man with the blue mark or color sat upon him with the green, and slew him; each man with the red sat upon him with the white, and slew him, and so on until there were no longer any opposite colors to be slain. This war is still waging in every part of Grubland, with all the bitterness and vengeance which characterized it in olden times, excepting for the doom of death they have substituted a cold shoulder, a slur-over, or a polite kick that sends one as far beyond the pale of civilization and brotherly love, as two extremes can well be. If no more convenient method appears, he is mercifully handed over to Beelzebub, there, without a single tear of regret, to be stirred lustily among blue flames of fire.

This is progressive civilization in the land of freedom and equality. Nine out of every ten of the Hierarchies of Grubland, and all its political parties, have adopted their stripes of a favorite color, and carry out fully the principles of proscription known to the wars of colors, with the modification in the mode of punishment only, for not having on the right color, as above indicated. No tyranny in the old world can be more inexorable, no school better calculated to make slaves. The Grublanders, notwithstanding their imperfections, are ingenious, busy people; more than one-half of them being untiring in their industry and enterprise, their great want being the philosophy which teaches how to differ without quarreling about it. Among their other devices they are cunning in manufacturing, and among a great variety of artistic productions, have also made a large number of chairs, designed to hold the officers who look to public affairs. These are distributed throughout all Grubland so as to suit the convenience of the officials. A portion of these are filled by the direct appointment of the people; another portion by the appointments made by the Master of all Grubland.

Every new Grubmaster finds this a very important part of his official duties. There are, also, sundry officials who, among other things, are required to give him their advice in the matter. These do not materially interfere with his sovereign authority in this respect. Indeed it is supposed that this power of appointment to office by the Grubmaster, controls very materially his elevation to the chair of all Grubland.

When the present Master was put into office it was done by a party wearing the yellow stripe, as the color of their adoption, which being more easily distinguished, and especially on a dark ground, drew to it all foreigners by birth, of whom there are many in Grubland. As the Grubmaster was little known before his elevation, the fact seemed to make very much in his favor, as it left the Grublanders and foreigners an excellent opportunity for the exercise of their imaginations and passions, their most favorite indulgence. The Grubmaster was chosen by a large majority of voices, and his accession to the station celebrated in the most rapturous manner; besides big guns, crackers, rockets, drums, and loud acclama-

tions, there was a general stir and bustle of joy, and a wonderful smile of satisfaction at the great triumph. People seemed never to tire with nudging their neighbors' elbows, with a sly wink, saying, "I told you so." All went on swimmingly—the Grubmaster, in the full measure of his triumph promising a great many fine things, as brittle as pie-crust; his great chair of state beset daily with the thousands of official beggars of which Grubland is alive, and trained to it as a trade, and that with as much tact as any class of mendicants in a land where the words *free* and *equal* were never spoken but in derision of them. Any person, to look at the daily besetment of the Grubmaster's chair by these starving office-seekers, and their sorry stories of need, and services rendered towards elevating him, would begin to have some pity for his inability to stop all their wants; but such pity is very much out of place. The difficulty is materially reduced by two circumstances: The first is that the merits and worth of the applicant are entirely out of the question—this takes off a load of responsibility. The next is, that by the laws of party no one can obtain a chair or

place except he be of the right stripe. As the Grubmaster was put in by the yellow stripes, and by them alone, he had nothing to do but to make certain that the stripe was plain on the forehead; if it was dim, or broken in any part of it, the applicant was slurred over; if there were serious doubts, he must make the proper references. The applicants, on coming up, were very polite, with the grin of gladness very broadly stamped upon their countenances. This grin might have been caught, in part, from the general rejoicing of Grubland at the promising accession just made; or it might be intended to indicate the coming good fortune of the applicants, in expectancy. The Grubmaster, seeing so much grinning, entertained serious apprehensions that a great many faces would never be restored to their wonted composure. Here he was mistaken, for he had not completed one-half of the appointments before he became aware of a visible change in this respect. The applicants, or their friends, were disappointed, and the poor Grubmaster saw with dismay that a Grublander can very suddenly convert a grin into a scowl or frown; and from this day forward

the former bore no due proportion to the latter. The rejoicing had first subsided into a calm, and now and then an occasional exclamation caught his ear, full of pretty conclusive evidence that it was not likely soon to return; the yellow stripes fell off first, from their extacy, and then to open denunciation, the end of which is not yet.

We took leave of the Grubmaster in the kindest possible manner, wishing that he might never lose his shadow. We could not, however, help thinking, Thus passeth the hope and expectation of the world.

CHAPTER IX.

Reflections on the Qualifications of a Grubland Master—Manners and Customs of Revered City—Sangfroid of the Caucasian Race—Tendencies of the Passions for Amusements in Grubland—Deficiency of Taste and Object of true Social Enjoyment—Progress of the Journey—Discovery of other Districts, and the Wonderful Black Statue, remarkable both for qualities and effects on all Grubland—Good and Bad Odors—Consequences and Effects of the same—Reflections on the Olfactory Organs, arising from Historical and Moral Associations—A Tube and its use.

No Grubmaster of all Grubland, says the Doctor, need ever expect when put in his place by a stripe, to be happy or successful; the nature of things is against it; he is the instrument of a party only, and not the representative of the nation or its affections. His great services, if he has performed such, may vary the conclusion,—otherwise, he is to be tolerated barely—not respected or remembered with gratitude. No one can regard him beyond the claims of the stripe which gave him elevation. If he continues to be their instrument his ambition must be of a low stamp, and his portion of fame of a disputable character. If he be

really the Grubmaster of all Grubland, factions may curse him, and the vicious and disappointed rail at him, but the conscious discharge of his national duties is a proud reward which time will not cause to fade, but brighten in memory.

Of the amusements, manners, and general demeanor of Revered City and the surrounding country very little need be said; all are in pretty strict keeping with those of the old world; besides, it can be of no great use to indicate much respecting the affairs of society, which lead to no safe conclusion, either as to their mental condition, or their progress towards political freedom. Caucasians are naturally a lively people—of a versatile turn—such a people will enjoy amusements as the season and their conditions admit and require. They will dance, sing, have social and jolly bouts; hunt, fish, race, play at a great variety of games, and even the field of battle, the most odious of tyrannies, and the presence of imminent danger, will not prevent, and scarcely restrain their fun and sangfroid. When the bullets are flying around them they can sit down and tell a story, play poker, cut stick, or

dance a horn-pipe;—so when there is much pressure from political cause, they can seem more determined to be jolly and make every one else so.

Certainly, then, on the great question of life—human freedom—ordinary pursuits and amusements indicate but little. The Caucasian has certainly taken the most judicious views of life, when he compels it to yield as much from its abundant misery as he can, towards his love of pleasure and time-killing.

So it is with the Grublander, full of a vast fund of humor and passion, and buoyant in spirit and imagination. In his career he will not be much retarded by counting his beads, with his face turned to Mecca. As he does everything in a hurry, his pleasures form no exception to the rule. Where his peculiarities are striking they deserve notice. There is among true Grublanders, on subjects selected for amusement, a happy medium, avoiding the outer disgusting and savagely cruel; this is, happily, the tendency of Protestant countries. Gambling, which is the vice of the world, has, of course, reached Grubland, although less in intensity than in some other countries. The

savage Japanese and Chinese can gamble incessantly, as a prevailing passion. If the Japanese gamble off their liberty or bodies, the Grublanders seldom more than their fortune or character. With him it is less general, for the reason perhaps that his domestic hearth and more elevating objects divide his time and attract his assiduity. The former must be relied upon as the great bulwark against universal corruption; to surround it, therefore, with every possible adductiveness is a great public duty.

The rural districts of Grubland, although exhibiting much toil and industry, are destitute of many arts of taste which promote social enjoyment, while they elevate the man and quicken and invigorate his moral and intellectual faculties.

We were already at a point where the River Vituvius seemed to take an immense sweep. Its waters were less disturbed by the concourse of all nations, tongues and people; we but seldom heard the friendly warning, "Mind your wallets." There seemed to preside over it an ominous stillness; its waters were less limpid, and every ripple gave forth a melancholy lone-

liness of sound, as if sympathizing with some natural discordance with its wonted flow and sparkling gladness, and yet we were soon saluted with a balmy fragrance of the atmosphere. The chief woody songster of Grubland caroled forth his animating notes; and many birds of less ambitious pretensions were busy with solos and gentle accompaniments. And yet there was a loneliness in the very ecstacy of the concert.

This, it was by the Doctor supposed, might, in a measure, be owing to the obvious difference between the din of the city we had just left, and the greater loneliness of the rural district. As we penetrated farther into the country the air became balmy in softness; the hedges were green and beautiful; the orange and magnolia displayed their lustrous leaf and flower, scattering their mingled perfume with that of other trees, shrubs and plants. Yet at intervals there was evidently, from the presence of some tree or plant, or from an unknown cause, a sensible odor of an unsavory kind.

The land is very unequal in quality; some producing a rich abundance of rare plants of

great value; other portions of it being cursed with apparent sterility. This difference is no greater than that between the inhabitants; one class of whom have every appearance of wealth and commodiousness; the other, of abject poverty and wretchedness. The former class are genteel Caucasians and appear like gentlemen of leisure, having little to do, excepting what pertains to the amusements and pleasures of the race. They are hospitable, and generally companionable, and fond of company and display. The latter being a common attendant on wealth, abounding with this class. The other class is not only poor, which, in a land of equality, should furnish no sensible objection, but they are the poorest and most miserable of the Caucasian race, without education or apparent means of a livelihood. A few dogs, a gun and fish-net constituting most of their visible wealth. Their squallid and neglected appearance, their down look and unmeaning visages, all contrast so strangely with the genteel race, their neighbors, as to remind one strongly of the Danubian Turk, with his proud and flowing robes, and his miserable gipsy slaves.

This state of things in Grubland is what we

were not prepared to see. The marked discrepancy between the two classes could result from no ordinary fickleness of fortune, because the number of the miserable race was large and their condition too uniform. We at first supposed that the poor class were the refuse of society in the bad government of the old world, who frequently crowd in numbers upon Grubland. This we were soon convinced was not the fact. There was among them no peculiar patois. They spoke the same dialect with the proud class, without any foreign accent. Making allowance for their inferior condition, their slang and low words evidently belonged to the country and inhabitants. Of free and lofty bearing of deportment common to Grubland, they had none. Between the two classes the want of amenity, exchange of civilities, and free social intercourse compares well with that maintained by the Pacha of Egypt and his court with the miserable Copts. Without its acknowledged forms we thus see in the midst of Grubland the reality of revolting tyranny.

The Doctor was dissatisfied, and very soon came to the bottom of the mystery. We had, when we first entered this portion of Grubland,

observed a great number of black statues, and that they were confined to the rich lands and sumptuous abodes of the wealthy class; on the poor land and among the other class, we saw none.

These we naturally supposed were a kind of ornament indulged in by the wealthy, who might be great patrons of the arts, not thinking that they were of any further utility. This it appears was not the fact, as they are supposed to be highly useful as well as ornamental.

Many years back the inhabitants of Grubland had learned that a black statue of a particular kind set up on the land would greatly invigorate the growth of all vegetation, and thereby save all the labor which would be otherwise required from the hands of the owners of the soil. Such a discovery was a tempting one; and neither by the cupidity or love of ease common to the Caucasian race, likely to be neglected, it was therefore by the advice of their patrons and friends in the old world adopted in Grubland; but owing to the decay of taste in that particular kind of ornament, its cost of procurement and change of popular

habits, it was afterwards pretty generally discontinued in Grubland; but in the portion of the country we were now exploring it had grown in favor.

These black statues were doubtless the invention of the Pilgrims, while they were in search of the philosopher's stone and in the study of alchemy. How their peculiar properties have been so long perpetuated is a more difficult question to solve. The principle is said to be this, namely: When the black statue is properly placed upon the soil it begins to sweat and ooze out at every pore a viscid sort of substance, some of which resembles blood, of which it continues to supply in great abundance, and from which arises a strong and pungent odor. This odor and the semi-fluid substance before mentioned, falling on the land producing a wonderfully fructifying effect, so that all growth seems to be struck as if by magic, so much is it urged forward. It is therefore evident that a possessor of a few of these statues is in much the same condition as if he owned the philosopher's stone or Aladdin's lamp. He may throw himself back in dignified security, or lounge at will in ease and pleasure, until enjoyment sinks into satiety.

The non-laboring condition of all those who own the black statues, a necessary consequence of such ownership, presents manifold evils. The labor and attention required for promoting and sustaining the common affairs of life, present the medium and the chief one through which we can acquire a correct knowledge of our wants, and of the great duties we have to perform toward others.

Man is not an abstract existence; his body and mind are constantly dependent on the things which surround him and with which he is placed in proximity. He may as well attempt to exist out of the world as to exist properly in it without an intimately sustained familiarity with them,—this familiarity, the true knowledge of them, he can acquire in no way except by touching and handling them.

All correct or incorrect thought is the result of some sort of excitement, either a healthy or unhealthy one. The former is to be acquired by labor and assiduity with and among these things, and in no other way. It is easy to escape from this task. The mendicant and gypsies, the base and vicious, find an easy escape from it. The owners of the black statues have

done the same,—if not to a state of entire viciousness, to one which sacrifices the noble and true character of the race. Those Caucasians who inhabit the same portions of territory occupied by the holders of the black statues, are much the most numerous. They do not hold or use them for the reason that they are costly, and for the further reason that they entertain a repugnance for the odor which arises from them; this odor is conquered by the holders of them, or overcome in the same manner that murderers and robbers overcome repugnance to their dreadful pursuits, namely: by use of them.

The wealth, influence and power of the holders of the black statue enabling them to crush out all opposition to their views; the non-statueholders are consequently reduced to a state of base, menial dependence on their will; the result of which is, that the holders in all matters of government and social right, maintain and exercise a power from which there is no appeal. This of course is confined in a measure to the particular portions of country where the black statues are used; but an unappealable power constitutes, wherever it exists, the very essence

of tyranny, and for the reason that no law or public opinion can restrain it; he or they are corrupted, not from the necessary abuse of it, but from the bare fact that he or they hold it. It is true that in particular instances power under certain circumstances may be given from which there is no appeal, but this is when it is amenable to public opinion; but when such power is not amenable to public opinion it becomes the most expressive idea of tyranny.

The simple right to hold a black statue is fully admitted; it would of itself be considered quite a personal and domestic affair, not calculated to create a decided sensation of alarm; but when the holder takes upon himself to be alarmed because every one does not approve of the sweat and blood of the black statue, and like the strong odor exhaled therefrom, and to consider them as enemies to his simple enjoyment; he may very readily come to play the tyrant without being entirely sensible of it. All this belongs to the condition of things in the district proper of the black statue. And however simple the bare enjoyment may appear, it has produced throughout all Grubland a very disquieted state of the public mind, and

that in a way and to a threatened extent which few would be able to predict. All questions of natural right are in themselves of so exalted a nature, and so much above human political supervision that they have hitherto maintained themselves on the basis of the higher law, which means an authority a little older and a little more lofty than any originating in this mundane sphere. These rights, from this their very sacred character, have hitherto triumphantly defied the veriest machinations of tyrannical assumption. Among them are the right to breathe, see, hear, smell, taste, like and dislike, internally, and so on. It will be seen that they very properly include the use of air, fire, and water. It was reserved for the present age, whether for its credit or otherwise time must show, to cast unhappy doubts on the tenure by which they have hitherto been held and enjoyed. The whole Caucasian race being interested in the question, it is well worthy of something more than a passing notice.

Repugnances of all kinds have a greater or less connection with moral affinities. They appear as a sort of advanced guards or outriders, to give needful alarm when the citadel of

health is about to be assailed, or the broad empire of enjoyment, social or individual, may expect a foe. These offices, as well from the numerous duties pertaining to them as from the constancy of their exercise, present claims of respect and consideration not to be overlooked, and especially when we advert to the known wisdom of the Contriver of them. Repugnances, like all faculties and affections, admit of education or training; this is a further evidence of their importance to our social affairs; all attempts at the subduction or modification of any function, faculty or relish, are governed by the same principle; that is, to compel it to conform to our evident present better right and happiness. Our duty always demanding of us to keep every faculty and affection not only in its right place, but to consult intimately their general harmony of action and relation.

The sense of smell, or the power to discover and distinguish odorous and inodorous substances and relations, regards not only our health but is widely connected with the family of likes and dislikes. As an alimentary ally it is highly important. The fact that this

sense, in common with the others, is involuntary in its offices, affords pretty conclusive evidence of the design to place it beyond the reach of arbitrary laws of restraint; it is perhaps true that with this as with the other senses, there exists imaginative affinities.

In the early days of the black statue it was supposed that some inconvenience might attend its general employment; that the odor arising from it would create repugnance and dislike. Even Revered Memory, and many of his compatriots, suspected this odor of a sinister effect, and supposed it would finally be rejected on that account. But this was at a day too early in the history of Grubland for the full development and maturity of the senses and faculties; besides, the experiment was yet in its infancy, and the extent of its growth was not anticipated, neither was it then foreseen at what point or in what respect the institutions of Grubland would be seriously affected by it. As the inhabitants multiplied and these institutions required more and more a wider and better adaptation to growing public wants, it was found, or supposed to be found, that the odor of the black statue was very inconvenient,

and of course there were many complaints and regrets made by those not using it. Those who complained resided in districts contiguous to those where it was employed; as also, in some districts quite remote therefrom. These complaints, of course, reached the ears of the holders of the black statue, who, being true Caucasians, easily fired and lit up; yet enduring withal, felt quite indignant, with such complainers. Replies and retorts were a natural consequence. These brought on recriminations and passionate appeals by both parties, so that in the course of a few years there was left but little brotherly love between them. It is quite probable that the matter might have assumed a softened tone, and Grubland have, in defiance of it, enjoyed many years of comparative repose, but for the following circumstances and events, some of which seemed to be inevitable to both parties, and which prevented that calm and philosophical consideration of the subject so much required for the happiness of Grubland.

In the first place, the holders of the black statue considered that the right of holding the same in their own proper districts, was a clear

and absolute one, of which there was no reasonable ground for dispute. Here they were right, according to the laws and usages of Grubland, but they did not sufficiently reflect, that in social affairs every bare right in a state or district must not, as a necessary consequence, be approved of by other states and districts; and especially, the likes and dislikes, and equally the rights of communities, are, of a necessity, undergoing constant changes, and must so continue to do, just so long as there is in such communities any thrifty advancement. Many olden rights and immunities have given way, and many others must follow the example. To take as one instance the holding of the black statue: the right was not long since acknowledged and freely acquiesced in generally; now, it is almost universally opposed and hated, and that not only in most parts of Grubland, but by all the Caucasian race. The present holders in Grubland do not consider how much this circumstance of universal disapproval must influence and excite all Grubland out of their particular district, having a direct tendency to increase and exasperate, more and more, the perceptibilities and acuteness of the

olfactory nerves—and this as a natural consequence not to be avoided.

There are also other things connected with their condition, which the holders of the black statue do not duly consider. It is a natural feeling and a good one, that nations and communities should desire the sympathy and approval of each other. This, as the world is now constituted, will become daily more apparent, and in time must produce happy consequences to human rights. The holders of the black statue, therefore, in this respect, instead of receiving the sympathy and approval of the world, stand up in direct opposition to, and repel it. This is a hard and unenviable condition in which to be placed—one which must be attended with increasing bad consequences in the loss of all proper sympathy and respect. Now this condition of the question injures not only the holders of the black statue, but their fellow countrymen: the latter with many shameful feelings and unsavory thoughts; the former by a studied and almost universal avoidance of their territory by enterprising foreigners and their own outside countrymen: in consequence of which, the value of their

domain is greatly reduced. Now, to account for this great insensibility on such important matters, we must advert to a law that is common to the whole race, which is this: An invariable kindness and compassion for its existence and continuance, and especially in those ways which will prevent discouragement in any unhappy condition into which it may fall or be led. Hope is supposed to be the presiding angel for that purpose; but her offices, unhappily, are not sufficiently extensive to embrace the condition of the holder of the black statue. Before he can make any available use of hope, he must see and feel his danger. This he now does not; so a further provision in his case becomes necessary: this, nature has kindly provided, in the use of a great tube which is seen constantly suspended at his side, furnished with extraordinary magnifying powers. To look through this tube is a good part of the business of his life.

CHAPTER X.

The Tube—Its power to make Deformity appear lovely—The Holders of the Black Statue insist on a naked Right—Their Anger at People for discovering a bad Odor or Smell—Disputes and Consequences—In which the sage Conclusion is arrived at, that the Nose was bestown for the express Purpose of smelling good and bad Odors, the Use of which is natural and cannot be avoided—Historical and other Reflections.

It is not a tube of great magnifying power only, but it mercifully presents such a view of everything pertaining to personal condition, as is most flattering thereto. Hence, the black statue is made to appear beautiful, and all that relates to its use, however disgusting to others, assumes a comely and highly seductive character. Take away this tube, and the holder of the black statue—who is a brave, and, at bottom, a fine Caucasian—would become one of the best of the race. All this, by the use of the tube, he is prevented from knowing. This tube, the Doctor says, is used by many people in other parts of the world; but they have not the identical powers with this, because the con-

dition of other nations and people differs from that belonging to these. There is, however, one circumstance in which they all agree. The wearer always denies, stoutly, that he makes any use of the tube, and is apt to be highly offended if he be asked what he sees in it. I have never, says the Doctor, seen any one wearing the tube, who could be fairly reasoned with on any subject connected with its use.

The holders of the black statue, entrenching themselves behind the bare right to hold it, meet their opponents with sneers, threats and scoffs, all of which seem to be inspired by the supposed impregnability of their position, as to the naked right; they are ready for any emergency, for any conflict, rather than yield an inch of ground which their rashness persuades them is covered by that feeble and impotent word—a word whose meaning, among all nations, has existed in force and power from the heartfelt conviction of its accordance with public opinion, and the general good; whereas, to this, there is not a single heart which throbs in its support. The voice of all nations, in seconding their own plain interest and glory, calls for its abrogation. Singular

and delusive right, which exists in despite of the human heart and all humanity against it. Such a right, so surrounded, presents nothing to inspire overbearing boldness or confidence—but all of the opposite to them.

The holders of the black statue are irritated, say they are aggrieved and disturbed in the enjoyment of their right, and are not respected as brothers of a common country. This is, in a measure, true; but is the wrong of which they complain, a premeditated, malicious wrong—or is it an inevitable one on the part of those who do not hold the black statue? If it be clearly inevitable, then they who appear to commit the wrong are more passive than willing and designing offenders. This is well worth a thought. If the offenders are of the largest number by many millions, complaining bitterly of a wrong, and yet proceed to no violence to right themselves, it affords conclusive evidence that, in this particular, they are moderate and forbearing Caucasians. Instead of this moderation, had they invoked the nations to crush out this stench, a million swords, flaming with avenging fire, would have forthwith leaped from their scabbards, for every one

which could be called to its support. This is also worth a thought. It is not reasonable to suppose that the larger number by millions can be persuaded that they have no right, and shall not even complain when they feel aggrieved. All this fuss about the bad odor of the black statue, say its holders, is a mere pretence of a corrupted imagination, and nothing more; we have the right—they can and shall submit to it. The question very properly comes up, Has this greater number of millions any right, and how did they acquire it? The right to smell is a very old one; it has been established ever since the flood, and acknowledged and acquiesced in by all nations, and even by all tyrants: whereas, the latter only have acknowledged the right to the black statue. This is also worthy of a thought. The right, therefore, to smell and use the olfactory organs, is an impregnable one. The next question, Is it an inevitable one, not to be helped or avoided? is equally well settled. It must appear certain, that if the holders of the black statue were asked to stop their noses, they would very rightfully consider it a greater insult than any they have so much complained of.

It would therefore appear as certain that the right to smell is old and well settled, and that the enjoyment of this right is unconditional, inevitable, and not to be relinquished or avoided. This is worth another thought. The last question under this head, is, whether those who say that they imbibe a very bad and inconvenient odor from the black statues have just cause to say so; or is it all a pretence or imagination. If it were the latter only, it would furnish no just cause of complaint, unless it could also be shown to be malicious, and this could not be done if the bad odor absolutely existed. The existence of the bad odor being admitted by nine-tenths of the Caucasian race, becomes a homological fact; it is a poison of such strong and penetrating qualities that it has swept over the widest oceans, and declared its presence as far as letters are cultivated. It has thus inevitably entered the nostrils of all Grubland, not subdued by its teint, informing them that the holders of the black statues are greatly reduced in their inward man, and of much less fair proportions than they would have otherwise been; that their children are often of doubtful blood, and educated, like

their parents, to despise the non-holders of the statue,—their national brothers—that all the Caucasians among them not holding statues, are men, women and children reduced to the lowest and most miserable state of human existence; and that all national affairs are unduly and injuriously teinted by this dreadful odor. To reach the climax of enormity, the holders of the statues insist that they shall be thrust into the very faces and noses of uncontaminated districts; that the men, wives and children thereof shall become like the ruined Caucasians among the holders of the statues.

Can this be borne without complaint? Would it not be better for all if there were no wives and children, than to subject them to this fatal alternative? Is not all this enough to humble the pretensions of a naked right among the statue-holders?

The last fatal act of the poor Grubmaster of all Grubland was to send his myrmidons against the free non-holders of the black statue to stop their noses, declaring that they should no longer smell. This act must seal his doom, as it appears quite evident that so long as there is one drop of pure and true blood in these

Caucasians, and the black statue exists, just so long they will assert their inalienable right to smell, and they can't help it.

Aggressors and defenders, in all contests, frequently change rank,—each going, by turns, further than the strict rules implied by their position. This has been undoubtedly the case in the contest we have just mentioned; a more strict observance of due rules of forbearance and moderation would doubtless be better for both. Men seldom reason correctly in a passion, and freedom should never be jeopardized by the use of a word or gesture which should cause it to be taken for tyranny.

In Grubland it has been predicted that the black statue will at some future day find a voice and speak forth the mystery which has so long and darkly enveloped it.

The Doctor, who is somewhat skeptical in vulgar predictions, is inclined strongly to the belief that long before that day arrives it will entirely disappear from its present position,—when the present unhappy differences in Grubland will be remembered only as an old admiration.

As it is possible, said the Doctor, that some

uncharitable people may entertain the opinion that we have been trifling with the nose and the importance of its prerogatives, it may be best not only to assure them that such is not the fact, and also to adduce some further remarks upon it.

There are many wonderful accounts of the performance of this organ as connected with the pursuits and concernments of the Caucasian race. We read not only of snuffing the teinted breeze, but of being ourselves snuffed by it, so that we may one moment avoid danger, and the next one be exposed to it from the same organ. This teaches that we should not place too much reliance on any single means of safety, and while we are pursuing or counterplotting an enemy that enemy may be doing the same toward ourselves. The importance of the organ appears also in national affairs, as one of the great plagues of Egypt was sent designedly to put a great stench in the nose, by which the people were sorely afflicted. The vices and iniquities of a whole country are said sometimes to produce a great stench;—this can be meant for nothing else than to show that the nose is able to detect such things and

ought to keep out of the way of them. The fact that we often fail to scent things directly under the nose, while, when such things are removed to a distance we become very sensible of their bad odor, is, first, because we may become used to and forget it; or, because a bad odor may be carried a great way before it concentrates all its poisonous effects. Of all hateful smells it is the most hateful to smell a rat; nothing exceeds it; but to smell a rat when there is none, this has done great mischief in both public and private life, and one reason may be that we have unusual trouble in finding the rat. By much of this we are especially admonished that the gift of all and each of our faculties is not without a munificent design; and that in all affairs of freedom we ought not to suffer a bad odor to continue too long lest we might forget and become accustomed to it.

CHAPTER XI.

Reason for taking a skurring Journey over a large portion of Grubland—a Phrenological Deduction—A Short Method of settling a Long Story—Some Difficulties in Navigation—The Interior of Grubland—Very flattering Account thereof—Convulsions of the Physical not unlike those of the Moral World—The Passions; their Destructive effects—Causes thereof—The Populating of the Globe—a Reason for Disturbances.

Considering, says the Doctor, the great extent of Grubland territory,—its numerous objects worthy of examination, and the limitation of our time for such examination, made shorter by other demands of the journey, we are reduced to a sort of necessity, so soon as the current of the river will serve, to take over Grubland a skurring, flying kind of a jaunt, much in the manner of all modern traveling. This mode is very much in keeping with the philosophy of the times, which is striving to reduce the immeasurable mass of matter-and-fact pertaining to the over-grown state of the world, to a few great leading principles and di-

visions, without which they must be entirely unmanageable. Thus in morals we can sum up the errors, the remainder must be truths; deduct the vices and virtues remain. In other things we can do the like. The proportional magnitude of the earth is obtained by measuring here and there an arch of the meridians; the earth's mean temperature, by digging an occasional pit in its surface. To save the miserable details which must attend the dissecting an hundred men to find out the volume and weight of their brains, we take out of their number five only, and by properly mincing up that small number, we come to a fair average of the whole. This is an immense saving of time as well as brains, the latter of which is the very intensity of political economy; for when the brains are properly saved, the whole is saved.

This presents the beginning only of the immense results secured by classification, methodizing and reducing to order the wild chaos of promiscuous intelligences and things. Thus if a bone be picked up on the sea-shore, the finder, if he hold the proper key of classification, can declare, not only to what animal it

belonged, but whether it belonged to a living or fossil one. Now, although by methodizing and classifying we came to the proper volume of brains, and the kind of animal, and so on, with the general habit and disposition, whether carnivorous or gentle, there is yet this further difficulty to be adjusted. The science does not accurately inform us, if the animal be a carnivorous one, how many animals and reptiles it will destroy,—as, by the ascertained volume of the brain, we are not informed of the precise number of plots, schemes and devices it will enter upon for its own destruction as well as for the injury and destruction of others; all such matters depending on a great number of contingencies not so thoroughly understood, but which are yet to be acquired, or the proper means for their better control.

Having now ascertained that the River was at the flood, presenting a rapid current, we commenced our skurring exploration, with the full purpose of suffering no detention beyond what was necessary for an occasional admeasurement of an arch on the meridian of motive, or digging a pit in the surface to find out the temperature of the heart.

We had not proceeded far on a swelling tide driving all before it, when the River suddenly fell off into shallows and flats with deep miry shores, and numberless low, boggy islands. Here we became entangled and detained for many days. We were attacked and annoyed by reptiles, wild beasts, crocodiles and serpents, so that much diligence and exertion became necessary to save life. Being kept on the continual watch, nature was frequently at the point of exhaustion, and the mind was sorely tried by physical suffering. This was the mire of life to which nature sometimes seems to expose us, but not half so frequently as do our want of due forecast and precaution.

We afterwards found that by taking another branch of the River we might have entirely avoided this suffering; as it was, we considered it as a just visitation for our want of precaution in not looking more attentively at the chart and watching the shores. Besides we knew that mishaps are very apt to come at the full tide of prosperous affairs, and often for the very reason that prosperity is of itself very likely to disarm all precaution and close circumspection, a thing we should not fail to remember.

In a few days we again struck the main branch of the River, proceeding thereon with our accustomed velocity and safety. It was not long before we ascended higher country than any we had before seen. The climate was pleasant and soothing; the productions were of a tropical character. On the one hand might be seen the banana, the coffee, and the cane,—a little further on, the cereals, plants and forests of a more northern clime. The proximity of the flowers, fruits, trees and shrubs, birds and beasts of almost the habitable globe, presented a panorama in the highest degree pleasurable and instructive. The soil was fat in yielding qualities; the air breathed love; the sky was deep in the ethereal hope of its captivating blue serenity. The cities, though barbarous in taste, were loaded with costly appurtenances; but the curse upon the land, to blot out and darken this fair vision, was one ceaseless anarchy and orderless existence. Bands of robbers lived on the highways; armed soldiers marched and countermarched in contest everywhere for political rule; poverty, in its most disgusting forms of ignorance and superstition, led by a corrupted

priesthood, threw a dark shadow upon the land, which no visions of earthly beauty could survive. Here we were not called upon to measure an arch of the meridian, or to dig a pit in the earth;—the heart and motives lay everywhere upon the surface to disgust and excite alarm. This, says the Doctor, presents the rule of passion and the silence of the intellect; let us hasten away. We did so, and having passed through a very interesting country on account of its variety of natural scenery, some of which is occupied by a half pastoral, and half nomadic people, about on a level in their intelligence, to the savages.

We came to districts finely situated, which, on account of their climate, soil, rivers, lakes, and due proportions of mountains and plains, is scarcely equalled.

In extent this portion of Grubland is very ample. Few empires possess a greater territory, and none more rich by natural endowments. Besides its rivers, lakes and mountains—the latter glittering with precious metals—it abounds in earth-coal and minerals, to an uncommon extent, and very convenient to be extracted from the earth. It also abounds

in valuable timber common to a temperate climate. The extent of sea-board, set with convenient harbors, and adorned with flourishing cities, secures to it unrivalled commercial advantages. These are greatly advanced by the successful labors of agriculture, extensive employments of the arts, and an untiring, general industry and enterprise.

In addition to the advantages of its rivers, which are numerous and long, there is superadded extensive canals and railways with all modern improvements for spreading intelligence among the people. Schools and institutions of learning are much encouraged, and, excepting in the most recently settled portions of the country, are well patronized. To say that the people in the rural districts are generally orderly, and in most parts of good conduct, is not enough; it must also be said that their industry, ingenuity and successful prosecution of the affairs of life, has among Caucasians no superior,—perhaps no equal.

The national and individual wealth of Grubland is evidently on the increase, and all outward appearances justify the prediction of its sudden elevation to unsurpassed opulence and grandeur.

All these indications, however flattering to human vanity, the page of history has abundantly proved to be as deceitful dust in the balance. Empire, wealth, flourishing arts, science and learning among the few, orderly conduct, and proud, sumptuous aggrandizement, have not secured one preceding nation from the galling pressure of tyranny, or the ravages of internal or outward foes.

For this uniform result of national fate there must exist adequate causes, and these causes must be known and assignable; if not, the progress of the mind and its better development are without any foundation on which to repose.

There are few who have not witnessed and thought often upon some great elemental convulsion—an earthquake, or a sweeping tornado —without for a moment thinking that it bore the least resemblance to the action of the mind. Yet, when one looks upon troubled waters, upon the waters of the Amazon, for example, rolling its unmeasured volume in an endeavor to force its way against the weight of a whole Atlantic sea, the power to urge, and that to resist, considering the antagonistical strength of

the greatest river in the known world, and the defiant attitude of the great sea, must present a contest worthy to be ranked with the most exalted of human agitation. The contest between the river and the sea is interminable: so have been national ones; the contests of the river and the sea are impelled by silent laws: so have been those of nations—not silent only, but thoughtless, and dumb as to causations as are those mighty waters. The battle of these waters might shiver to attoms the strongest navies, or sink a whole flotilla: but the battles of nations have caused more blood and tears to flow, than would fill the whole channel of that great river; and have blanched more human bones, than would be required twice to bridge its whole course. Of anguish and misery, angels alone can sum up. From the battle of these waters, if it be not easy to escape, the avoidance is practicable: but from the battles of nations there has been no escape, no place of safety. In the sweeping flood, in the agitated wave, there is no passion: but in the sweeping anger of nations, in the boiling agitation of their strife, all, all is the conflict of thoughtless and unstayed passion. Let boast-

ing death, armed with plague, pestilence and his numerous army of fell disease, spread out the dark record of his conquests and triumphs: it will take shame by the side of the volume which holds the recorded devastations of human passion.

For the preservation of life, nature to man and animals has allotted certain appetites, passions and propensities. The design and use of them being clearly benignant, the idea that they were also designed for the destruction of the same life which they were given to preserve, is entirely inadmissible—being evidently designed to preserve life. The resistless conclusion follows, that they were also intended to make that life happy. Happiness is a word of relative import, requiring the presence and influence of the passions in their conservative relations and office. Human reasons are at hand to show why the passions have so long and obstinately maintained an undue ascendency over human affairs: these may, or may not deserve consideration of a higher character.

The world was not peopled; it was evidently made to be so: in the accomplishment of it, their free agency in man's own conception of

it, had to be maintained. It must be at once seen, that the work of subduing and populating the earth was an arduous, long and rough work—demanding great energy, boldness and perseverence, all implying the employment of strong passions. Nations and masses of men must mingle and come into contact, not always of a pacific character, in the necessity of hastening on its accomplishment; contest about its different portions, its possession, and all the means and appliance made use of for the object, with consequent excitement and discord, seemed inevitable, while the great divine purpose of peopling the earth was constantly in a state of progression. The great object was being hurried forward;—if tumult, discord, battles and disasters followed on with it, still it was progressing to its accomplishment, perhaps by the only practical means—certainly by the only admitted ones. It would even appear as if the most odious tyrannies have been employed to force and drive men out to new and unsubdued habitations, and this in furtherance of the main object. This, of itself, would prevent the ascendency of the intellectual faculties; because, in all tyrannies, there is and can

be but one will, or at most, one main will—the offspring of one mind, or of a few only: this supersedes the necessity of intellectual popular supremacy—and it would seem, that before we can predicate any coming good, the necessity for it must have a positive existence; one which can be realized by the condition in which nations are placed. In the accomplishment of the greater object—the subduction and population of the globe—we might naturally expect, if not always, events entirely concurrent; such, at least, as were not entirely in opposition to it: such, we think, has been the fact. There has been a continued succession of wars, which have served to open to those engaged in them, new countries, new relations; to exchange and extend arts; to embolden the spirit of enterprise; to spread civilization, and create a desire to visit distant countries. While they have mingled more extensively, strange nations, they have also rendered such mingling advantageous in proportion as the physical constitution has been improved by them. These wars have also served to increase an avaricious disposition, a desire of conquest and empire and greater increase of riches; by

which the mind has been excited to search for and discover new countries. The passions have excited the intellect—that is their great office; the excitement has been partial only, because confined generally to the immediate wants suggested by the passions. Thus, war was the great passion: in this, the intellect was stimulated to great invention in arms, instruments and means for defense and aggression, and a more perfect system of destroying the human race; but this intellectual occupation can no more be considered the great finale of objects in creating a world, than it was that each one of its inhabitants should murder, or seek murder as a livelihood. War is the result of passion, the same as individual contests, and is justifiable from the condition in which the world is necessarily placed—not as, or for any final purpose of its own. All the wants, passions and appetites of the world have variously excited the intellectual faculties, in the appliances, conveniences and facilities produced by arts, the general tendency of which has been highly munificent;—but the arts alone can no more be considered as embracing the final objects of creation, than the pursuit of war, or that of any particular appetite.

CHAPTER XII.

Consideration of Passions continued—Their Effects—Those of War, Religion, Politics, Wealth—Remarks upon Examples in Grubland.

It can scarcely be necessary to enter upon the history of all the passions and appetites; a few of them will serve as a clue to all. Let us select those of religion, politics and wealth. These hold a broad base in human affairs. While the intellect was almost destitute of culture, and the main object the peopling of the globe, in its commencing agitation, there being no earthly legislation for its government, it was as much a matter of course to call on some mysterious and hidden power for aid in controlling the wayward passions of men, as it now is, for the nurse to silence a restless infant by precisely similar means. This was perhaps instinctive in those who used, as well as in those on whom it was used; it produced its effects,

and it has not since ceased to do so: no one will deny the necessity or the benefit of the means then employed. This, in its beginning, having no objects beyond the control or suppression of disturbing inconvenient passion, was no more entitled to the name of religion, as we now understand it, than the use of the rod on the back, or confinement in a dark corner, is entitled to that name. It is entirely unnecessary to name the deities or agents by which undue passions were sought to be suppressed, as they not only included fire, water, the sun, but, at different periods and by different nations, almost every object of sense or touch. In the process of time, it came to be understood, by many nations, that there existed, over all, a divine Providence, who cared for and superintended the chief worldly affairs of men, appointing rulers for the people, and the like; who in return owed to that Providence certain allegiance and certain obedience to his divine will—for their failure in which, certain penalties were attached, which obedience and which penalties were as multifarious as were the minds and particular condition of the nations by whom they were adopted.

No one will deny that in this change, however much it failed in the uniformity of details, was a great step taken by the intellect.

Among the Caucasian race many other additions of duties to be performed by the subject, and more particular requirements by the divine Ruler, have been added, by some nations, to the above. But in the great essential of an overruling divine Being, to whom all are accountable, there has been no change. We are to consider this religion, as we must all human affairs, in relation to the condition and wants of the world, and the individuals composing it, as necessarily compelled to submit and conform to the demands of that condition, influenced by completing its population.

The peopling of the world was a divine object. Then it could not also be a divine object to institute a religion which would retard or subvert that object. The most essential doctrines growing out of modern religion embrace obedience to the divine will, and love to our neighbor or fellow. The divine will is variously interpreted—some of the Caucasian race holding that it requires a state of partial seclusion from the world; others, that it includes a

state of solitary contemplation and disregard of surrounding objects; others, again, that it requires an active and ceaseless propagandism: and so passionately is this principle adopted, that the most tender and pious parents will send their delicate daughters and children to foreign climes, where it is known that they cannot live over a few weeks or months, for the express purpose of bearing tidings of their passion. The general prevalence of this principle among many Caucasian nations, furnishes strong evidence that any human contrivance to the contrary must finally yield support to the great object of divine concern.

In another respect we have similar evidence. All religion is supposed, by men, to harmonize, or to be intended to harmonize the most offensive passions. Such would appear, in many cases, to be its effects; but the moment the passion is adopted with such intent, that moment, as it were, a repellant principle enters with it, and for causes that no one can assign, except it be by the agency of the passions, divisions, wrangling, hatred and the most bloody contests follow without end—and that among the very people who thought they were building up a durable harmony.

In this, again, we see prevail a repugnance and repellant principles, required for forwarding the great object of spreading and extending population over the globe. Thus it appears that the passions nations and individuals have adopted to restrain and subdue other passions, have served more signally to exasperate them and render them destructive.

Some will, doubtless, insist, that religion is educated intellectually, and that its chief advocates have long been the most intellectually educated of men. True; but they were educated to promote a passion; which is rather to promote, than to restrain and regulate it. For example, the art of war, the institutions of tyranny, are both supported and carried on by men of intellectual education. Yet no one will contend that this art or these institutions are rendered more munificent, or the passion for them less objectionable, from the bare fact that the intellect is pressed into their support. The abuse is the very thing to be complained of; nor is it unfair to presume, that it is capable of being rendered worse by education. War and tyranny are evils, because they have their foundation in evil passions. They may

be necessary to the particular condition of the world, and so far serve that condition: but in themselves they are enemies, under this disguise. Have they either of them been restrained by the passion for religion?—have they not both been promoted by it?

It is well supposed that all people have individual favorite passions or appetites, presenting, in the contemplation of many, a sort of inexplicable confusion. These are all in their natural state doing the best service they can, until a proper degree of general intellectual enlightenment takes place, when they are changed or controlled thereby so as to conform to the new condition of things. No matter how much men or nations may differ, there will always be found some master spirit, passion or principle, on which they can generally unite. Thus we see millions of people crowding upon the waters of the Ganges, to cast themselves therein to drown, being entirely sure of going to heaven by virtue of their purifying effects. We see other millions taking long and toilsome journeys, to reach a black stone, or a shrine, by the bare touch of which, or by some idle ceremony performed

thereat, they are made sure of a happy life among the saints.

Now, to say nothing about the world's present necessities, this is all education; and there can be no doubt, that by a proper and due cultivation of the intellect, all that is extravagant and superstitious about these things will be sufficiently modified or removed. We could cite numerous examples of the like kind of modification. But no degree of enlightenment which is attempted by the education for the particular passion itself and its encouragement, will avail; because, by all example, we are taught when it is desired to remove an evil, we must train and educate the particular means by which we intend to reform or cure, and not heighten the disease itself. No one would think of securing freedom by educating all the people in the love and veneration of tyranny. Examples are abundant to show, that when the people are educated to worship the Devil, he not only becomes acceptable, but a very propitious Deity—so that wherever the intellect is superseded or overcome by a passion, the consequences in their intrinsic value are worthless or destructive. The Doctor is, therefore, of

opinion that the passions need no pampering or nursing, unless it be with strong physic furnished by an intellectual druggist, who will thoroughly attend to the drenching, and that, without pretty constant attention, they will be very apt to relapse and occasion a deal of trouble.

It may, however, in despite of the dispensations needful of Providence to the contrary, so happen that some unfortunate sane sojourner may be found with an innate love of pure intellectual culture, called a passion. If any such should be discovered in that rare occupation, the Doctor will appoint him to the first vacant chair in his University, with all ample honors, rewards and allowances; and, if possible, prevent the people from casting stones at him.

As to the passions engaged in politics and the pursuit of wealth, they are more or less peculiar as circumstances require.

It is too obvious to escape notice, that any human being, put into a miry pit or placed just before a thunder storm, would make pretty considerable exertion to get out of the first and to escape from the other;—and this, in some sense, has been much the condition of the

world, in relation to the necessity of the use of these passions. Hunger, nakedness, fire and floods, wars, agitations of all kinds, are well calculated to rouse up a deep concern for the means of protection or relief from their single or united attacks.

Beside all this, nature has planted and society has sanctioned one relation in life, worth more than all the wealth of the world, and yet more than any other calculated to excite a passion for such wealth. This relation is contained in the word Home, with the joys and interests clustering round its hearth elsewhere entirely unknown.

I am satisfied, says the Doctor, that if nations could divide and appropriate all their wealth, in securing a comfortable home, with its domestic relations of children and wife, to every male citizen, laws of any other kind, for securing happiness, would be but slightly required. The objection to this is insuperable: man, to himself, as a part of his happiness, must appear free;—he cannot be so in a dependent condition; he is unable to appreciate value which has not been sanctioned by his own toil and exertion. Provide for, pamper him, either artificially or by spontaneous climate.

and he is destroyed. This home, the great magnet of life, a superhuman provision against intellectual decay, if not earned by his own apparent energy and toil, would pall upon his senses. Comparisons are all feeble in its illustration; it can, however, be contrasted with other conditions of life. The rank, wealth and power of a monarch, for example: he is absolute in authority over his subjects. So, also, is the parent monarch over his domestic household. The monarch may feel an interest in the welfare of his subjects; but he can generally sleep pretty sound if they are distressed. The parent monarch will watch over his, in their distress, with unclosed eyes. The monarch thinks he has discharged his duty, when he compels his subjects to take care of themselves with such means as he is willing to allow them. The parent monarch is anxious and generous about the means of his charge, and in his tenderness scarcely thinks any too large. All the services performed by the monarch towards his subjects, come under the head of duty; whereas, those performed by the parent towards his, come under that of love and delight. Where the first sends a cold message,

the other hastens with a throbbing heart to minister with his own hand. It is true, that all these differences are natural, and many of them resulting from inevitable circumstances. This by no means lessens the importance of the rank and duties pertaining to the head of the domestic hearth.

If there be danger that the monarch will oppress or wrong his subjects, there is also danger that a parent will wrong his by too much indulgence. In conditions and relations of the monarch there is too much of the head: in those of the parent generally too much of the heart. Still a monarch may be a monster of passions, and a parent destitute of any good ones. Many circumstances are constantly arising to extend and increase the passion for wealth, yet the domestic relation may be considered as the great leading one. The evils of the passion for wealth belong more to the institutions under which a people are placed, than to the individual inducements for it.

When a few wealthy holders control the domain of the nation, the remainder must assume more or less closely the condition of serfdom—as we see from the example of the black statue holders, and from that of many nations; but,

whereas, in most parts of Grubland entailments and primogeniture are unknown, and the general distribution of property is free from restraint, the terrors excited by the passion for accumulation are more imaginary than real. The evils are many, but the benefits far outweigh them. Wealth may be employed to corrupting purposes, and in a free government, in a great measure to subvert the popular beneficent purposes for which it was instituted. Yet intelligence may be relied on for furnishing the proper corrective, and this evil can scarcely be accounted worse than any condition of means which cramp the national and individual energies in the acquisition of the very intelligence which is to correct the evil. If wealth has its vices, poverty is not without them; if the former may finally paralyze our finest and purest ambition, the latter denies us any to paralyze; if wealth enervates, by poverty we are already enervated.

The happy bound which is to restrain the first, and which cannot be acquired by the second, is an intelligence which prescribes its limits. The further consideration of the passions belongs properly to the examples of them found in Grubland.

In the history of the whole Caucasian race there may be found richer, poorer, more or less moral people, but none so pre-eminently the subjects of intensely prevailing passion. You see great enterprise, industry, and in many instances examples of great coolness and moderation, and even sedateness, because there must be some people who think and have cool brains and cultivated ones; but take an hundred men and make fifty of them intellectual, and leave fifty of them without intellectual culture—place them in free Grubland, and everybody would conclude at once that the fifty enlightened ones, inasmuch as their very lives and safety depended on the conduct and intelligence of the other fifty, would use every possible endeavor to bring about such an enlightenment; but this is by no means the fact. Twenty-five or more, out of the number called enlightened after the fashion in Grubland, not in the least regarding the honor or safety of the public or themselves, would by every practicable means endeavor to draw into and use the ignorant fifty for their own selfish and base purposes. Most frequently this would be done to accomplish some political scheme instigated by a passion.

CHAPTER XIII.

Grubland in a Passion.—The attending Circumstances—National and Individual approximate Causes of particular Institutions of Grubland—Customs—Various Societies—Their Ceremonies, etc.

As the fact of the existence of national passion in Grubland to an unusual extent, is not unimportant, and deserves all the verity of history, the apparent proximate causes for it will be stated, with their accompanying phenomena.

Grubland is not only exposed to the agitation before named, common to all nations, but by reason of a large yet unsubdued territory, it is of itself the grand center, or one of them, of this disturbance, presenting a constant crowding and pressing forward, like an Egyptian exodus. The highways are full, the rivers swarm with them, and the tide seems to have no end. Men, women and children

are literally piled up. In their anxiety to seek a wilderness they go on foot, in carts and wagons, with horses, oxen, mules, dogs, cattle, guns, baggage and household goods. The crowd is not a little augmented by foreign hosts, urged forward by the same object.

Then, there is the climate of Grubland. It is not variable by the month or year, but by the day and the hour. Fickleness but poorly expresses the sense which is made sensible by a quick succession of cold, warm, raw, heavy and light winds, scorching sun, and biting frosts, snow, sleet, drizzle and pouring. Yet in Grubland there is some fine weather—made so by the contrast.

Then, there is the food of Grubland;—flesh, fish and fowl enough to gorge famine itself, with a nameless variety of beverages compounded of stomach and nerve-exciting substances, with narcotics, challenging the whole pharmacopœia.

Then, there are the amusements of Grubland, all full of passion; a ranting theater full of bloody doings and hair-breadth escapes, with clapping, shouting and stamping, tears and screams, just to shew whether Grubland is

quite calm or not. Then, there is the press and romances, both quite romantic and full of everything but moderation. Romance is the public pabulum, consumed by night and day. The press takes a wide sweep, is very prolific, and covers the whole ground of passion, religion, politics, art, history, agriculture, romance, science and private quarrels, beside countless imaginary doings.

Then, there is actual war itself, of which Grubland is the constant theatre. The Indian was born in Grubland—he can never be still—but while an inhabitant is grubbing up a tree, he will perhaps stand behind another, taking aim at him with his shaft or a rifle—not the coolest business in the world; or, while the grubber has gone down to the spring to cool his parched tongue, the Indians will run off with his team of oxen or horses—perhaps fire his cabin, or steal one of his children—not overly calculated to calm a perturbed mind. So it falls out that there is constant war to the knife between the inhabitants and the savages.

Then, there is the contest about the black statue, which fills the nostrils of all Grubland, thrilling to every fibre of the heart—made

more intense by the passion of wealth attached to one side of it. Add to this foreign quarrels and invasions, the rise, fall, and sudden depression of markets and business, often caused by wealthy speculators, with all the other passions moved, involved and stirred up by all the foregoing, and attended with dreadful crimes, and we may safely ask, How, in the name of philosophy, and all other indicative names that ever fell from human lips, can a Grublander fail to be in a passion, and that not of the most moderate kind?

Grubland has *freedom* and *equality* as household words—these are a passion. You will meet thousands in Grubland of all colors,—some who have traveled thousands, and others hundreds of miles. Many have left comfortable homes, kind and easy service and treatment. The spirit of freedom, away from ethereal regions, wafted perhaps upon some spirit zephyr, came into their souls and there kindled up an intense desire; they felt it to be the longing for freedom. In their very sleep they would feel their lips muttering freedom; every breeze contained the same mutter; they were haunted day and night, until their eyes

became blurred and heavy with watching, and their limbs pained for the lack of repose. All the service and work which aforetime was done with cheerfulness and song was now odious and difficult. Their feet and hands seemed like lead in every service required of them. Their food became bitter, and kindness and enquiry were now treachery, and seemed like fiery curses. It was too much to be borne. Go they must in search of the dwelling of their soul's idol. They went on their way full of hope and beautiful pictures. Many died by the way-side. Thousands reached Grubland sore and worn with privations and hardships, and yet buoyed up by bright visions which were never to be realized. No, the paintings of the passions belong to the realms of imagination; true, they may, while they last, be full of beatitude.

But multitudes come to Grubland with more sober longings, and find much of a high expectation full of reality; the great difficulty being that unlettered people are too apt to think that freedom can do nothing more than enlarge the empire of passion.

It is not one or two passions, that Grubland

is exposed to, but to all, very much like other nations; some, of course, more intensely than others. When it is said that Grubland is in a passion, it is not meant that the people are all angry at once, or in a constant extacy; but that they are excitable and have more than common cause, as has been shown, for it, and like other nations, they yield to such cause or causes, and cannot help it. It is of no use to tell a Grublander that he is in a passion, for the reason that he don't feel it, and of course can't believe it; and for another good reason, that in the very matter in which he is most excited and most in a passion, there exists no cause for it, namely, his political freedom. There is no lawful or existing tyrant, no body of men with authority to oppress the people; this is with the exception before made as to some districts; and yet outside of that exception, there is as little harmony and good will and union of action, as if the people lived under the worst of tyrants. If this be not the effect of passion, what is it? His condition demands coolness, consideration and wisdom; his conduct is rash, vindictive, dissocial and full of passion.

Were the people to hire a band of foreign mercenaries to make their laws and oversee their affairs, it would be done quite as harmoniously and with about the same spirit of public care and interest that it now is. Robbers will make good, efficient laws to control themselves and secure their individual fortunes, but outside matters might not fare quite so well. There is very little credit due to men who make good rules barely for their own private interests, while the greater public interest remains a prey to depredations; beside private interests will pretty generally be watched by the individuals, while the public depredator is, from the pernicious consequences of his example, the worst of men. Yet in Grubland he too often passes for a good sort of biped, and is seldom marked by the infamy which justly attaches to his character. This must continue to be the case while political freedom claims rank no higher than that of a passion. Every one knows why in an excited crowd one's pocket is always in danger, or why, when the city is in flames the robbers reap a rich harvest. It is the same with a people who suffer demagogues to excite them; they are sure to suffer,

and that in more ways than can be easily enumerated.

When, says the Doctor, I am invited to a charity dinner or show, I endeavor to find out the object of charity, and if it can be found I freely pay to it the price of the dinner or show, knowing that there is no end to the schemes to which the base will not resort to draw blood from the deluded people.

There are other facts relating to Grubland which may be set down to the account of passion, or not, as fancy may be inclined to do.

In districts occupied by the black statue the people who hold them enjoy the usages common to an actual state of war, or encampment for it, in which all affronts or grudges have to be adjusted with pistol or knife. This is effected by single combat or field fights. No matter how many fall in these rencounters, as they are affairs of honor barely; the law can take no cognizance of them; while in these same districts robbers to private account and the like are sharply dealt with. The difficulty with the passion for honor is that it insists on making a hole in one man's skin to staunch a different one in another's conscience,—an ap-

plication of remedy which to reach requires a lively imagination and a wonderful fecundity of remote causation. There is little doubt but that the tube, whose magnifying power we have spoken of, has much to do in this matter.

In Grubland there is a large district where the people are greatly agitated about the completion of the globe's population. To accomplish it they entertain a passion for a plurality of wives, of whom they take any desired number, from five to twenty. As the flesh and blood, in their estimation, are not alone concerned in peopling the globe, a part of these wives are taken by a spiritual seal, which of course compels the issue to be a pure sort of ethereal existence, entirely exempted from the imperfections common to bare flesh and blood. With such a population and the full enjoyment of prophecy, and the aid of the upper spirits as counsellors, they are greatly multiplying and subduing the earth.

I had, says the Doctor, from what I had before seen, entertained the opinion that the women of Grubland were all angels; and perhaps the good part are, but I am now compelled to make an exception of all who live in this

district, and to excuse them on no other principle than that of an over desire of completing the population of the globe, to do which it should be remembered that however urgent the matter may be, Deity to accomplish it never requires men and women to make beasts of themselves. It would be better that it should never be accomplished than that it should be reached by such a transformation.

There are in Grubland many other societies of people, organized on opposite principles to the above, that is, that men and women live in common together, but never marry, and have no issues. This is no doubt permitted just to show to the world that the great work of completing its population shall and will be accomplished in despite of the machinations of men to the contrary. The passion of these people is celibacy; and they fully believe that if the first woman had duly resisted the serpent, sin and death had found no entrance upon the earth. To resist the serpent is therefore the chief business of their lives. They believe that hard labor enables them to accomplish the object. Beside other labor they assemble daily, once or twice a day, in a hall prepared

for the purpose, and there dance with great vigor until they feel pretty well convinced that the poison for that time is extracted from the sting. The process is again resorted to as often as the danger from the serpent becomes imminent. The hard labor, as they call it, seems to have quite a salutary effect. This people are very industrious, temperate and well-behaved. At times they evince so much beatitude in gaining a dancing victory over the serpent that they shout and stamp immoderately. Their idea of the way in which sin and death might have been excluded from the world, had the woman resisted, is entitled to some consideration, for the fact of cutting off all population pretty well disposes of both these evils.

Many other religious people cultivate a passion for celibacy and a careful seclusion from the world, all of which are favored by the institutions of Grubland, where full latitude is given to every kind of religious belief. Multitudes fall upon the ground apparently quite insensible; many shout and are in great ecstacy. But the great climax of passion seems to be reached by those who have entirely passed

all the excitements of the common life of a Grublander, and all the barriers of flesh and blood, and entered directly into spirit land, with which they take the utmost freedom, talking at pleasure with all or any of its myriads of countless myriads of inhabitants, with all imaginable freedom and familiarity.

It must, says the Doctor, be quite evident, that passionate imagination cannot be confined within convenient or sensible bounds, unless a cultivated intellect shall fix them. The last named association having lain by as useless all traditions, and all books heretofore written for religious teaching, profess to be governed by the superior intelligence they are daily receiving from the land of spirits.

There is in Grubland another association of people who are as much out of the body as can well be imagined. They have particular days, set down a little in advance of the present time, on one or the other of which the world is certainly to come to its final end. A little before the day of dissolution they sell off or give away their worldly goods, and having provided each himself a white robe, they sit down, awaiting patiently a messenger from above to

take them into the clouds. If any of them have not actually gone up it was no fault of theirs. They had a strong passion for it. That these people are sincere in their passion cannot be denied, as by the strength of their belief they have actually reduced themselves to starvation.

CHAPTER XIV.

Drunkard Passion described—Political ones—Patching at large in Grubland—Foreign and Domestic Patches—Societies and Corporations of Grubland—I, Myself, in a Corporate Capacity.

DRUNKARD'S passion presents a surprising victory gained by surprising means. It gives proof that the intellectual will can lift one out of purgatory. Just imagine Beelzebub, the old brimstone chieftain, addressing his compeers:

"Friends, companions and fellow-sufferers of this woeful republic! You behold in me a fair example of what we are all, deformed, degraded, detested—and all just for the want of a good stout will. You see me. Oh! that in me you could behold yourselves, begrimmed and covered over with black dust and brimstone cinders; my hair standing out like quills of porcupine; my eyes are red and fiery, and glare like burning iron; my face is full of deep furrows, like those made by floods of hot lava down the sides of a burning mountain; my

limbs are covered with scales; my nose threatens to hiss at the touch, and is rubicund with carbuncles; the heat of my blood has caused my toes and flesh to grow out into horns and hoofs, so that when I step I am haunted with the sound of hateful copper and lead. If I attempt to sleep, which is seldom, distorted visions disturb my agitated frame: and yet, I am one of the beings created by a good God, after his own perfect image. In my youth I was florid and fresh as a new-blown rose. I courted and married my wife Belzey, of the Proserpine family, of high, ambitious blood. Her beauty I will not attempt to describe: all the flowers of the fields, when she passed along, bowed their heads and laughed with delight at her beauty; when she stepped, the ponderable earth waved and thrilled in answer to her graceful motion. Now, when I come home from a brutal debauch, I find her in tears, with her head bowed down and agony pictured on that once beautiful face. Her grief at my desertion is heart-rending. Then there are my little Belzeys, all in tatters, crying for a morsel of bread. It is too much for endurance. I can stand fire and flames; the wrath and re-

buke of God, and resist to the last; but I can not withstand the tears and suffering of Belzey my wife. I wont longer endure them. Arise! every man of you; let us together come to a firm, mighty and unyielding resolve for reform."

At once they arose, when all hell shook like caverns filled with thunder, at the voice of the black host, crying, Aye, aye, we do resolve.

Instantly opened wide the windows of hell, and the smoke gan clearing away, angels appeared, looking therein—when the chieftain exclaimed,

"Courage, men, courage! the day is ours: the scales are dropping from my limbs; new flesh is pushing off these accursed horns and hoofs, and light and life are beaming into my blasted countenance."

All hell was rising up to heaven in a hymn to temperance and reform;—intellectual will has gained the victory.

Now look down upon Grubland, on a similar conclave of all its savans, assembled to carry out a political passion; promising, and for the full purpose of deluding the people, what they never intend to perform—by which promises,

worming themselves into popular confidence of office and trust, to be by them used for their own selfish purposes and corrupted aggrandizement, and by every foul device striving to be worthy occupants of the hall just by devils deserted, and there to drag after them the whole population of Grubland. This is their political passion, in its evident and inevitable tendencies.

The passion of religion did not commence the drunkard's reform. It had no power to create any required sympathy with it. One passion is apt to be influenced and controlled by some other homogenious one, but can never be depended on for great good results, unless the intellect be extensively employed—and not alone in aid of such passion. Hence, we see religion constantly sympathizing with tyranny of all kinds.

Patching is one great business of a Grublander's life. He mends, or tries to—stops holes and leaks in everything subject to them. His institutions flavor that way. All men are free and equal: hence, with a hole in his cloak or his coat, a Grublander feels a little inferior to the wealthy man who has none in his.

Patching is the only remedy—unless it be to run in debt to make himself and little Grublanders equal to the best. This is often tried; but answers a bad purpose, and is not half as honest as a good, honest patch, put right onto the defective place. It looks good and comfortable; it shows that people intend decency, which is often a happy version for sound morality. May God bless the man with an honest patch upon his coat!—it's a sign that he has a good wife. Patching is never so bad as when one tries to patch up a bad conscience, just to deceive his neighbor. If he owns to the patch, then it's all right; because the very next thing to doing all good, is the endeavor to do it.

Some tailors of consciences recommend to their customers to take a new one. This answers very well, where the original stuff be sound; if not, it is very apt to fret out and prove no better than patching.

The passion for political patching is on a par with the general merits of the passion. Whether commendable or not, depends on the materials used and the purposes for which they are used. It must be a bad cause which requires the worst kind of materials to patch it up,

especially where people have their choice. When these political parties are weak, or feel a bad sore, by its galling or painful effect, they are so anxious to obtain a patch, that often, disregarding the consequences of taking one entirely unfit for the purpose, and which may serve only to make the sore worse, they seize on all the foreign patches they can find; and, perhaps, contend that they are just as good as a true Grubland patch—which is an absolute impeachment of the soil of Grubland on which the native stuff grew, out of which the home patches were made; as it is also of the weavers who put the web together on its native soil.

This by some may be considered a nice question, but in reality there is nothing nice about it. The fact appears plain, that if the soil of the old world of tyranny and oppression, ignorance and want, produces just as good stuff to make a patch, and the weavers, who live degraded and trampled down, upon such a soil, can weave just as good cloth out of which to make a Grubland patch: then the free institutions of Grubland are all a bare sham and pretence, and unworthy of any honest man's confidence. The foreign patch has been stretched in all

manner of base means and ways, to suit the condition of the foreign country where it belonged. The patch, it is true, can't help that; but to say, that it don't spoil it for Grubland purposes, is to say that all Grublanders are just as good when brought up in the same way, as they now are—and this is, doubtless, just what the politicians who use the foreign patch, mean by what they do and say. If they could but get the patch, I don't suppose, says the Doctor, that they would care one fig if it came right from purgatory, and was made of blue brimstone flame: they would make Grublanders believe it is just as good as any other.

There is in Grubland another kind of patching, the passion for which has a very ancient origin; but which, on that account, gains no sort of decent recommendation. It is this: If a Grublander pinches his finger, stubs his toe, or his poor, dumb beast flounders, instead of stopping to patch and plaster the sore place with a suitable ointment, as an honest, cool man would do, he forthwith picks up a mouthful of the bitterest curses ever found this side of Brimstoneland, and throws them right at the sore place—no matter whether they hit or

not; and then keeps on throwing until the volume is run out of words. The way in which this profanity is committed, its frequency, and its dark catalogue of awful names, pronounced with professional confidence, all go to show that the Grublander is an adept, and is used to being in a swearing passion. I have, says the Doctor, often on witnessing such displays, felt in my ears a sense like a blue, painful streak, more inconvenient than the report of cannon or thunder, and altogether more revolting. It is generally confined to cities, sea-ports, highways and traveling stations, and is far worse than a half-dozen holes in a coat or a small defect in one's conscience, and in fact is the most disgusting sort of patching done by a Grublander.

There are but few females engaged in it; but the children, from the size of those just out of the nursery up to older grades, curse as naturally and profanely as if their mothers gave milk made one-half of that material. It is appalling to see the young mouths of Grubland contain such foul lining. But Grubland is in a passion, and her institutions make everybody free and equal—and so people are precocious,

and get their passions by heart before they have time to learn a better lesson. Precocity, unrestrained, uneducated passions; for men to be born perfectly free in their passions, and to feel it in their youngest days, is an education as pernicious, as to be educated for tyranny. What is tyranny, but unrestrained, unannealed passion? Here is the very point where the two extremes of freedom and tyranny meet on neutral ground.

The number of societies and associations in Grubland, for all purposes, lay and religious, exceeds that of the gods and goddesses under heathen mythology.

All associations may be classed under two heads: voluntary and incorporated. If a bridge is to be built, it must be incorporated; if a road is to be made, a church erected, cloth to be wove, or any other of the thousand and one affairs of life are to be entered upon, it's the same with each—they are sanctioned by an act of incorporation. Every organized body, whether it be a world or an individual, seems to exist by, and be made up of a greater or less number of inferior organizations, which form its essential being. So, as we pass from the surface to

the interior of systems and things, we constantly find a world within a world—often a multitude of smaller systems, required to constitute the harmonious action of one large system. So Grubland, which is one self-created incorporation, is made up of a vast number of small ones, each having, like a satellite or small orb, its particular duties and offices to perform in obedience to the nature and laws of the whole body.

Grubland's one life is, therefore, composed of a vast plurality of lives. Take away her voluntary associations, which are all quasi-incorporations, as also her corporations, and she would present a huge, meagre frame. These numerous lives, thrust in and upon the main life, are artificial, to distinguish them from the natural one, because they have no soul—as the natural life is always supposed to possess—and having no soul, they can have no conscience: the law by which they are made being substituted for soul and conscience, and is supposed to contain all the essential ingredients of both; and is made more manageable than the natural one.

Many of these corporations are established

to carry on and manage the minor affairs of government, arising within a limited district; and many to manage and carry on some private affair: each having, necessarily, a head or chief manager, with some appropriate name, and each being absolute within the limit marked out as constituting duties pertaining to his place. Thus is Grubland literally covered or crowded with petty monarchs, having no soul or conscience except what the law has made for them. In monarchial governments, it being a principle that the monarch can do no wrong—free government might well take shame to itself, to suppose less favorably of its own nature. How can a man accuse himself? and free government presents nothing but itself for accusation. I made myself, says free government; I made all that rules as such inside and outside of myself; I blame, praise and condemn myself, and of course have to scourge myself, if myself don't step in to prevent it: but it's no easy thing for a man to lay the rod upon his own back, and lay it on as rich as he may deserve it; hence, there is not only a deal of squirming, but in the act of doing so the hand that holds the rod feels every blow quite,

or nearly quite as sensibly, as does the back—so it's the hand's own fault, if it don't deal rather gentle blows. That it is so disposed, is the fact, for in Grubland, except when the passion gets very much exasperated, I myself always shows great mercy to I myself; and is apt to consider very tenderly its own case: but the thing is got over better than any one would expect—and in this way, I myself is constituted proper I myself according to the laws of nature and mercy; that is, that I myself should hate a little and sometimes despise that part of I myself which is rather dumb and diseased, and of course can't have much feeling. As there is much of this in Grubland, whenever the true I myself gets hold of the dumb, unfeeling part of I myself, then I myself lays it onto I myself with pretty considerable vengeance. The rest is all a sham.

Now, however much this may look like an analogous principle in monarchy, it is not at all like it; for there the lashing is all done for the benefit of the public: here in Grubland it is all done for the sole benefit of I myself. If looked at closely, it will be found to ramify and extend to every transaction in Grubland.

If prisons are opened and cut-throats let out to prey upon highways and by-places, no body pretends to blame I myself for doing what is so perfectly natural and justifiable. As to all the little divisions and conferences of power which are so numerous in Grubland, and look so much like those existing in a monarchy, it is so in appearance only—they being just as necessary to the identity and proper existence of I myself, as I myself is to its own self. And after all, in the punishment of I myself, when properly understood, there is apparent a very deep principle of philosophy, which reconciles and bestows a wonderful fitness and adaptation of means to and for a great end. This is an implied clause in all the criminal laws of Grubland, that I myself can commit no breach of them; that is, that the true I myself cannot. You will see thousands arraigned, and hear volumes of argument and learned disquisitions from ship-loads of books; but after all, the only true inquiry or point to be determined, is, Which is and where is the true I myself? When this is settled, the whole is settled. Some jealous and suspicious people may think that this savors the idea, that the king can do

no wrong; but such people might just as well have no ideas, as to be always putting them in the wrong place.

Now, it must be admitted, that to establish the identity of I myself and keep such identity duly established, is a difficult and arduous intellectual work. It is to be expected, that the head of everything is better than the tail, or there would be no real and bona fide use of it: this, with the qualification above implied, is a law of Grubland, and all the heads of the countless corporations and associations of it make this to appear, not unfrequently, by the monstrous liberties they sometimes take with I myself, property and rights.

The proper psychological idea of I myself, generally, will not in this place be considered, but so far forth as it pertains to some political organization, for a political object only. I myself could, in a true political conglomeration, never be I myself, did I myself not possess the right, faculty and power of a not being of I myself at all, but of being something else; while at the same time I myself is perfectly conscious that the not being I myself depends entirely on the corollary of being I myself, which, when

duly examined, is quite evident. There is really nothing, excepting the thing itself, which truly embodies the conception; resemblances to it, of greater or less fidelity, may be gathered up. Indeed, the idea that I myself was composed of several distinct principles or natures, somehow mysteriously blended into a whole, seems to be very ancient. The practice among early eastern nations, of cutting or carving several heads onto one body, was evidently intended to represent the idea of several natures united under one external form.

The same idea must have been familiar to the founders of the heathen mythology, which pre-supposed such a number of passions and principles existing in a single I myself, that to represent and preside over all it required many thousands of gods and tutelar deities. This, for taking from the shoulders of I myself a good portion of his responsibility, was a very happy contrivance; yet tending, in an eminent degree, to relieve him of what he has never since been able to do well without. Of this mythology it is a plausible theory, that the gods belonging to it were once persons of profane flesh and blood, and that for their deified

rank they were indebted more to allegory than to a birth in heaven. This position is much strengthened by the very natural wonder, that I myself, claiming to be a god, should so frequently, in his action, fall short of the stature of a bare man; the fact that the pride and vanity of I myself have so ably survived the shock of the sudden downfall of the whole celestial metamorphosis, has served to place his claims of godship in a very questionable light. Everybody will excuse I myself for not being a god, provided he will make a reasonable effort to be more like a true man.

A more sublime and beautiful correspondence to the nature of I myself may be deduced from the solar system, in which various moons and fiery comets play so conspicuous a part. The moons will do very well to represent the mild and lambent passions; the fiery comets, the evil ones. Now we can't leave out these long, fiery-tailed monsters, because it would mar the whole system. If we are pleased with the soft and gentle light of the moons, this signifies nothing; we are obliged to admit the others, who have so long been the terror of the world, and from which it is constantly in dan-

ger of being upset and confounded. The same danger attends I myself from his comet-like passions.

Now the inquiry is, Has nature in the one case provided a remedy and guard against destruction, and none in the other? In the heavens she has provided the all-powerful fountain of light, not only to give their pleasant effects to the moons, but to restrain the malignity of the fiery comets. It must evidently be the intention of a good and beneficent Being to make a like provision for these comet-like passions, which have so long and fearfully rent the empire of I myself. It was not only the intention that such a provision should be made, but the evidence of its actual existence is abundantly ample. What the great fountain of light is to the natural world, so is intelligence to the empire of I myself. In the parallel there appears to be much that defies bare accident. If we visit deep caverns and hidden places, where light is entirely excluded, we find physical existence—fish, for example, without the beautiful and otherwise universal organs of sight—defining most clearly the great principle by which the Architect of

the Universe carries out his munificent designs, namely, to adopt and provide nothing unsuited to the wants and condition of life. Being governed by this needful wisdom, it follows as a resistless conclusion, that whatever is needful to that condition, will not be neglected: such is everywhere proved to be the truth. It must, therefore, be true, that I myself is amply provided with the means to avoid the very unsightly and unbecoming action of I myself knocking I myself down, which has constantly occurred solely by the neglect of these provided means—all of which will be again hereinafter considered.

CHAPTER XV.

Social Organization considered—Theory and Practice of the same—Conquest of Foreign Countries—Crimes of Grubland considered. The means heretofore defended are to arrest crime not sufficient, considerations respecting Labor—national considerations arising therefrom.

In all corporations and associations, as we have seen, there was, and must be present some definite object to be gained; and it would not be at all surprizing if, in the agitation to which the world has been constantly subjected, this object should be entirely mistaken, or if one result in pursuit of it should be taken for another, so that objects, and results, and consequences, are thrown into a similar confusion and uncertainty.

Here, dropping all figure, we may proceed to state some facts bearing upon the necessary mistakes which Grubland, in common with other nations and people have fallen into in this particular.

Ever since the intellect began to assert and exercise any considerable power over the affairs of men, there have existed social, or organizations relating to some social affair; and these have increased in number and objects in proportion as the intellect has extended its empire. We might, to do anything like justice to the subject under the head of organization, include all governments, and all possible forms of them; but it will be sufficient to make an example of a few sub-organizations, and that out of an almost countless number. We will take war, religion and politics.

War may be a national object, as it most usually is. To pursue it there must be an organization—a collection together, of a greater or less number of men. These must be trained, disciplined, and kept in close proximity,—their prejudices and repugnance of a personal character must be, if not entirely overcome, at least greatly modified, and in time they acquire love and respect for each other, and especially as their intellects necessarily acquire some improvement. Well, but the object is to kill and destroy, and in truth is this one which can claim the least possible direct agency in

socializing and harmonizing the feelings and conditions of either of the contending parties? Certainly not; but as good has resulted, and shedding blood did not, and cannot produce it, then it must be produced by the organizing and disciplining, as there remains nothing else for it.

The organizations for religious objects have a very ancient date, and their number and variety have been almost countless. People have, no doubt, in each separate organization, been very happy, and have felt that their personal and social condition has been thereby greatly improved. Well, are we quite sure that it was the professed object of such association which made them happy, or barely the organization and its necessary consequences? Now, the admitted objects of forming religious associations and close intimacy, are not only very different, but appear to be entirely opposite in their very nature. They include Deity, the evil spirit, fire, water, air, and many deities, and various animals and principles, with a great multitude of different and opposite ceremonies. Yet as far as the individual organization and association are concerned, each one

appears to be equally well agreed in their good and happy effects. Now, to say that happiness can be produced by any one thing, just as well and as much as by any other, is to work a total destruction of all sound moral causation and consequence, rendering the human condition almost as low as that of the brute. We are therefore compelled, in order to surmount this difficulty, to say that, in many, if not all the cases, so circumstanced as to total disagreement with each other, the happiness is derived from the organization or association itself, and not by, or from the professed object of it.

It may be supposed that all intellectually informed persons will admit that, wherever the professed object of an association or organization is decidedly evil in its tendencies and effects, such as idolatry, the worship of fire, water, evil spirits, and whatever tends to tyranny, that in such no pursuit thereof can or ought to produce happiness; and of course if happiness be the result of any organization or association for them, it must of necessity result from the organization and not from the bare pursuit of the object or objects—which latter must be considered as the minor, and the former the

paramount ones, and that however much we are prone to a contrary opinion.

It is the same in all political organizations and associations, entered into to deceive, and defraud, and misguide the people, and to inflame their passions against each other. As there can be nothing in these objects to promote happiness, it can exist in the organization and association for them, and in nothing else. Be the object a religious one, or be it of any other kind, not exclusively personal, it can make no satifactory progress without the aid of some organization or association adapted to it or supposed to be so.

The objects everywhere admitted to be good, such as scientific ones, arts, agriculture, and the like, which, as a general rule, do not exasperate or depress too much the passions, can very readily be supposed to unite harmoniously with a fit organization for their promotion; and as these objects can never become obsolete or materially vary in their nature, there may be said to exist a permanent harmony between them and the proper organization for them. It is also an obvious conclusion that objects with which we are best acquainted

and which are most extensively required for common enjoyment, and which are mostly personal, require no especial organization for the promotion of their enjoyment; and as the worst of objects are gained, or supposed to be gained by organization on their behalf, the best are sure to be more successfully gained by it.

In relation to all evil objects, the condition of the world may be represented by supposing millions of men forcing their way up a steep hill, at the top of which they are promised, as their reward, a great deal of happiness. To make the happiness more complete they are constantly endeavoring to force up also some slippery stone, constantly changing its position, yet constantly falling back against their efforts, to occasion much toil, and waste of time and strength, greatly retarding their progress. Now, if they would just let the slippery stone alone they could ascend the hill with more concord, and quickly arrive at the promised reward: this latter, it must be evident, is accomplishing, and will finally be well accomplished by the triumphs of the intellect.

In Grubland the forcing up of the slippery

stone is made an important business. The point of most consequence to establish is that in political affairs. All true progress depends on the proper organization for it, and that no theory, or compact for any theory, can avail for much good without it. A special and fit organization is therefore just as necessary to political freedom, as it is for war or any other object. Grubland will, in time, come, no doubt, to comprehend this truth.

Growing out, in a great measure, from her ignorant indulgence of evil passions, Grubland is further agitated by an avaricious desire to grasp the territory belonging to other people. This, like every other evil passion, is always furnished with a ready excuse,—the necessity of an extended frontier—safety from bad neighbors, —not reflecting at all that every extension renders a further one still more necessary, and that it may be much worse to have bad neighbors put right into one's bosom, than to have them at a respectable distance. But Grubland, in her pride and self-will, don't see that a nation who has millions of people to tame and subdue in their wild passions, before she can gain political freedom, puts all to the hazard

by every unfit mass of people she thrusts upon those of her own, whose proper subjection by every such untimely and improper admission, becomes more difficult, and, under certain circumstances, impossible; and assuredly so when such newly admitted masses are a mongrel, a race half Indian, half Negro, and half Spanish, of natures and instincts entirely opposed to their own people proper.

Grubland, consulting her own true interest and safety, should much sooner invite the civilized nations from abroad to any portion of contiguous territory not her own, leaving to them the task of gradually subduing its wild and intractable inhabitants, than to undertake it herself; and especially so, while her own territory is already too large for her power over it, and her population increasing in number much faster than in the required intelligence; as to the fear of bad neighbors, these can be rendered no worse than they now are; if change in them can be effected, Grubland must be the gainer. If it be possible for them to rise into national consequence, Grubland will gain by having a respectable rival to her institutions, and be that rival better or worse

than Grubland, it is still desirable. It being quite as false for a free nation to endeavor to remove all neighbors, as it is for people to endeavor to shun the world by getting into caves or some secluded hiding-place. The nation who intends to set and will set a good example, will accomplish much greater and surer conquests, than she can by an armed host, or by any number of them. Men, and even devils, can't resist the right kind of persuasion and example; but war, fraud and force, render men worse and devils more devilish.

The crimes of Grubland are dreadfully great and appalling. No part of her dominions, no border where her people resort are free from the stains of blood and crying offenses. The nation is, as it were, at the mercy of uncivilized ruffians, for all sorts of disturbances, including civil war, foreign broils and massacres, all of which are entirely inconsistent with an earnest desire and pursuit of freedom on the part of the people; nor does it seem possible under her present system and organization, to reduce these national evils. It is true, the foreign population living in Grubland are chargeable with a large portion of her domestic crime, but

more than enough remains on her own account to rouse every latent energy for reform. However vague may be the ideas on political freedom, the most simple and emphatic ones must include safety to life and property;—unless this can be secured to a reasonable extent, forms of government are a base mockery.

The condition of cities affords a fair opportunity for saying a few words in relation to crimes and reforms.

Cities present an example of the intensity of the principle of population; that they are not built up by modern wants and civilization exclusively, is proved by their existence in early ages; modern wants have no doubt greatly added to this intensity. While modern improvements have materially relieved from its rigorous effects, as they have greatly increased facilities of supply to city wants, increasing the volume of population, and the ease of its egress and ingress from and to them. The manner in which cities are constructed, and that of necessity, equally with the facilities of ingress and egress are both favorable to the increase of crime; which is invited no less by numerous streets, lanes and sheltered seclusions, as places

of concealment, or means of escape, than by the constantly fluctuating multitudes, as comers and goers, among whom the vicious not only find favorable opportunities for mischief, but greater immunity in proportion to the swell and fluctuation of the crowd.

The causes which are most active in promoting the growth of cities—namely, greater facilities in the pursuit of wealth; a more intimate enjoyment of social intercourse for all the common purposes of life; intelligence, amusements, the arts, commerce, and the like; among which, fashions, taste, and the pomp and vanity of display, are not the least exciting—would, in part, be considered as most likely, in the pursuit of them, to restrain the frequency of crime, namely, intelligence, active employment, and the ready interchange of civilties and public sentiments. Indeed there must be something wrong, where these under a free government produce no decided effects.

The barriers, which have been employed and which have been considered efficient to protect against, or at least to lessen crime, are penalties more or less severe, attached to its commission; an armed police sufficiently strong and vigilant

to overawe offenders; the diffusion of an intelligence, which shall elevate the moral and social character of the community; and in Grubland especially to these have been superadded, the supposed elevating advantage of a full and free participation in all political governmental affairs. The supposition is certainly a very plausible one, that where the people are invited to take care of themselves and their own interest and safety, and all the means of so doing placed in their own hands, that the pride and ambition, common to the Caucasian race, and the deep humiliation of a failure under such a trust, so generous in itself, would to prevent it, have excited the greatest possible emulation. So far as the good order of the cities of Grubland are involved, these considerations have produced no decided effects.

Penalties, in the general public estimation, have not materially arrested the progress of crime, although in the application of them there has been adopted every possible form and kind, which careful experience and judicial acumen can suggest. The law of God in the mind, in this, as in all social affairs, must furnish the means of success. Labor, which by

the institutions of wisdom was designed to produce man's benefit and glory, and as a legitimate guide to his mental elevation, demands for the production of these effects that the object and intent should be present in the mind, conjointly with the labor itself. Without this consideration, although the labor itself may be the proper kind, the good effects may not follow it; if they could, slaves and culprits doomed to labor might thereby reach the proper elevation. To the individual sense of benefit to self, must be added the voluntary principle. There must, to render labor productive of its great objects, be present in the mind the fit object and the free will in support of it. Labor, therefore, under these considerations affords the only appointed means for man's mental and social elevation.

When the word labor is made use of, I do not, says the Doctor, mean gymnastics or any of the numerous exercises or amusements frequently substituted for it. These, however proper in their place as alteratives, do not in themselves produce or include all the objects of legitimate labor; it is one thing to institute and encourage labor, but one no less important

to prevent its degradation. To maintain due respect and consideration for the laborer, so important in a free country, is impossible, while the labor itself is disrespected. The young, to whom such a sequence is most important, are not slow to perceive it, and to feel its influence.

Labor, if by no positive laws of Grubland it be made to suffer depreciation, yet by many of her institutions and by a growing opinion proceeding therefrom, it is materially lowered in its proper popular estimation. If one class can in a free country claim any precedence to other classes, it should of right belong to the laboring one; the reverse of this occurs in Grubland. This is owing in a measure to bad usage or custom, but more to the neglect of intellectual culture by the laboring class, to whom it rightfully belongs. The most numerous class must be educated, or education can avail nothing for freedom; and unless both mental and physical laws concur in the demand for such education there can be no hope of its accomplishment.

The whole physical man, including bones, cartilages, arteries, flesh and viscera, is in a

state of growth, until the age of twenty years, and sometimes longer. The growth of portions of the body is perennial. To say nothing of the absolute increase in volume, the maturity of the mental faculties may not be reached until the age of three-score years. What can be more significant of a divine intention, than the disparity between the two periods of perfection of physical and mental man? The address seems evidently to say, Mature your physical nature, and then cultivate the mind. The bones requiring a due degree of strength and hardness, the lungs, brains and muscles capacity and elastic power for the performance of various arduous duties, either separate or conjunctive, and the whole frame its due and full proportions of beauty and manliness—to acquire which, there appear to be no appointed means, but in alternate labor and repose. The advantages of rural labor include a more intimate connection for observation with the animal and vegetable world, with rural scenery—an enlarged horizon, an open sky, running streams, the song of birds, and, in healthy districts, a pure air, all furnishing a more healthy stimulus for physical growth and men-

tal culture, than is afforded by cities. The labor itself, of a rural kind, giving also the advantage of an almost constant change of bodily position; while its temperature is better effected than in cities.

The objection that rural populations are less intelligent than those of cities, can be sufficiently answered by the greater advantages enjoyed by the latter for acquiring the same. If rural populations labor under discouragements on the subject of intelligence, they are easily accounted for by the known fact, that public sentiment, especially under monarchial dynasties, has promoted such discouragements; and free governments have taken no effectual steps for correcting the evil. If in former ages, from the amount of labor required for bare subsistence, objections have arisen against an intelligent cultivation of rural populations, the same, under modern improvements and facilities in all kinds of labor, cannot be maintained. It is true that the Grublander, with great natural advantages, is in want of some artificial and intellectual ones, which in rural districts he enjoys in a less degree than are enjoyed by cities; he is in want of a circle agitated by

themes of intelligence, to prompt a lively ambition to a taste of music, fine art, and their actual enjoyment—to cast around the retirement of his domestic hearth an artificial glory and fruition, so necessary to sanctify and make glad the gifts and beauties of his natural landscape. Intelligence is no more confined to a plodding after some wise saws, than the appetite is to a dry crust. He must naturalize in his rural home those things which add not only eagerness for intelligence, but cheerfulness and an enduring relish in the pursuit of it. Not considering rural labor as entitled to an exclusive advantage over all other labor, its claims repose upon the supposition, that with equal advantages for intellectual culture with any other, it is better than such other for such culture.

This position, it is presumed, from the condition of cities themselves, receives no little support. It is true that the subject is somewhat embarrassed, particularly by the constant swell of their population, which by the superficial observer will be taken for their native growth; whereas, taking our truth from physical laws, the native population of cities are

subject to sudden decay, and if not resuscitated by a constant influx of foreign or rural population, would, in no lengthy period, dwindle away and become extinct. These laws affirm the position, that where sufficient rugged labor is not performed during the period of development and growth of the bones and muscles, neither they nor the viscera ever arrive at perfection. We therefore lay down the proposition, based upon these laws, that a population educated in defiance of them, exists in a state of decay, and are incapable of securing or maintaining political freedom; that when the physical condition has rightfully reached maturity, much less labor for the continuance of vigor and life will be afterwards required; that, therefore, the close, sedentary habits forced upon youth, either for education or any other purpose, is contrary to the laws of nature, and destructive to the human race—the effects of which are nowhere more disastrous than on the female population falsely educated in cities and towns: and particularly so, as mothers hold a highly indicative rank in prospective posterity. With a large slave country population, the growth of cities is slow, and never or

rarely of great magnitude, for the reason that slaves are profitable chiefly in rural districts—a circumstance which diverts from cities the surrounding population; their principal growth must, therefore, depend on foreign sources.

In Grubland there should be national ovations, in favor of the fit popular labor, in which the necessary minor offices of its great department, filled by the feeble or maimed, should not be forgotten. Let music, song and orison swell and rise in their triumphant jubilant—all of which is now mostly reserved for some insignificant aspirant to self-glorification.

No consideration arising from sanatary laws or the effects of a dense, badly educated population, can for a moment arrest the growth of cities: yet one can scarcely forbear the contemplation of a period when that growth will be greatly augmented, demanding laws and regulations of a character entirely different, if not much more stringent than are now demanded.

Supposing the true laws of labor to promote the proper physical development and health: it cannot be denied that the best physical condition is that most favorable to intellectual development also. These laws, under the present

institutions of Grubland, cannot be understood or appreciated. Labor and the condition of cities, from an equal cause, must remain essentially as they now are. The laborer must be degraded from his proper rank, and cities, with a growing population, may acquire great magnitude, to be distinguished by wealth and aggrandizing objects, dissipation, large and growing charities made needful by vice and crime, a corrupt police and a defrauded population.

All Grubland, differing only in the intensity of the principle, must share an equal fate. It is true, that chaos and crime may be brought to conform to laws of order and apparent moral repose. How, but by the strength and number of bayonets employed for it? These can render matters excessively quiet; they have often done so, but never in a free country with universal suffrage, where there is a popular will in full activity. Such a remedy is worse than the disease attempted to be cured by it. Destroy that will, and there is no longer any difficulty in applying the remedy—by bayonets. There is yet another remedy, almost undeserving a name, and that on account of its

triteness and apparent inapplicability to the want. If Grubland had the *will* to do so, she could undoubtedly reform in a much more effective and acceptable manner, than the bayonets could; but she is already in possession of her national will, or so far, at least, as the forms of her social institution can secure or bestow it; and how can it be proposed to confer on her more will than she already possesses, or even a better one? If Grubland was groaning under the lash of a tyrant, and was in poverty and want through the oppression, we could then approach her with the bribes common for such occasions; and we might hope, if but faintly, to move her to a strong and successful effort for redemption. To produce that effect, we might point to the great boon of freedom, and the enjoyment of wealth, under a rightful administration of it. But she has been already bribed, and that by the richest earthly gifts known to nations—the richest in the power of God to bestow upon man, the offer of freedom unconditional, so far as it can be included in any trust confided for self-government.

Now it would seem that this example of

Grubland establishes, among other things, the great universality of the law of gifts, as applicable to human affairs, namely: that a rich gift is often of less value to the donee, than an inferior thing acquired by his own labor and exertion. So it falls out that Grubland, for this or some other preventing cause or causes, is entirely unable to appreciate her gift or offer of Free Government.

Having already enumerated many of these causes, and especially such as have thrown her into a great passion, it may be entirely in place to examine others of equal or greater moment.

CHAPTER. XVI.

The Gifts which Grubland has received in her Political Institutions—What she is bound by such receival or acceptance to do—There were Battles to be fought, and Grubland knew it, learned to provide Arms, and has failed therein—Some of these Battles enumerated—Consequences attendant thereon—The present mode of fighting these Battles considered—Its Insufficiency asserted—Ends and objects demand their appropriate means of obtainment—Illustrations Adduced—Crime and Tyranny Considered—Intelligence the proper arm for their reduction—How a Grublander comes to be degraded in want of the proper arms to fight his Battles—His humiliating condition as the result of such want—What is to be taught.

In all gifts, physical or mental, the donee must appear to have the right, if not to reject them entirely and absolutely, at least to reject some, or any one of the conditions, either attached to them or supposed to be so. If he did not possess this right, his free agency, just in proportion to the denial of the right, must be impaired; but, if he accept the gift unconditionally, in its broad and natural sense, even if there be conditions implied by accepting the gift, which are not inserted in the programme,

he is, in duty, and by the laws of honor and good faith, bound to fulfil them, or, at least to make use of all fair and diligent means toward such fulfilment. This is precisely the condition of Grubland. She has accepted and adopted in her institutions, the principle that all men are free and equal, and have certain inalienable rights; and has also undertaken the task of maintaining and supporting, in good faith, these great principles. Now it becomes entirely obvious that she is bound by such acceptance, and that by every principle of honesty, to maintain her compact of acceptance.

If Grubland can show that in making the donation, the donor was guilty of any fraud or concealment, with an impure intent, this, of itself, would vitiate the contract of acceptance, and Grubland might say, Take back your fraudulent gift; but no such plea can in her case be made.

Now, at the time of the acceptance of a contract, if the donor fail to explain certain conditions, and patent defects pertaining to the use of the thing about to be acquired, and that without any fraudulent intention, but supposing all such are known or ought to be known,

as well by the receiver as by him who transfers the possession of the thing received, then, in such cases, the receiver takes it as it is, without any excuse, plea, or resort for want of good faith in the transfer; and that even if such concealment or oversight, or the consequences of them, render the thing transferred entirely useless for the purpose intended;—the law in that case being: Take care what and how you buy or receive,—the law not allowing men to shut their eyes and stop their ears, and then resort back to the transferrer for their own neglect.

This is the full extent of what Grubland can claim on this behalf, that by a plain oversight, and culpable neglect, she took and received a great gift, or transfer of one, without once inquiring into, or demanding any specification of the manner to render it available, or how it was to be used; and she did so with a full knowledge that for more than three thousand years past, men and nations have done precisely the same thing, and invariably with an equally useless result. Grubland, at the time of her contract, knew well, that by the bare, naked transfer of the things before mentioned,

and the compact respecting them, she gained nothing more than she would by the transfer of a piece of blank paper. How could it be otherwise? The things contracted for are all mental possessions, implying a pure, active and sleepless vigilance on the part of those who pretend to hold them, and also such as must result from real and substantial intelligence, one exactly fitted to them, and acquired expressly for them, and that without it they can have no true existence. This is what Grubland passed entirely over, at least so, as to its proper kind and degree, as well as the manner of its acquisition. Grubland must have then known that individually and socially there had always existed certain battles to be fought, and which, in the performance of the common duties of individual and social life, no one could avoid.

These battles are waged, first: against want, disease and threatened death; second: against sin and the loss of the soul; third: against fraud, crime, and political tyranny. These constitute the main and most important battles which are required for the maintenance of individual and social life. Beside which there

are many skirmishes of greater or less moment, all holding an intimate or more remote relation to the main battles, or to some one of them, as also the good or bad manner in which the main ones are fought. There are also various severe penalties attached to the neglect in contesting these battles, as also in and to any neglect therein arising. They must be fought in time, that is, the fit time, and with the proper arms, and the proper diligence and determination. If they are not so fought other and worse battles, and more destructive ones will ensue, and in the shape of penalties for some failure in fighting well the main battles.

If an unreasonable length of time be spent in maintaining any one of these battles, it is clear that some failure will occur in duly contesting some other. Idleness will produce a like result—penalties will follow therefor.

Now, it is not only a clear duty in Grubland to see that the proper arms are provided for all combatants in her proper wars, as it is to see that they should not employ these arms against themselves or make unlawful wars.

There are also important rules respecting mercenary substitutes to be employed in these

wars. It is sufficient to say that native troops must always hold the preference, and that from national, no less than from individual considerations.

And yet, notwithstanding the imperative obligations included in these laws, as binding on Grubland, she has permitted her people to enter these wars, and has encouraged them to do so, not only without the proper arms, but in the most numerous instances without any arms; and has also compelled them to employ mercenaries, the most dangerous of all kinds of aid. This, in particular instances, and under given circumstances, may be excused from its apparent necessity, but the necessity ought not to exist if by any possibility it can be avoided.

To send men to the field of battle without arms or any means of defense, there to fight against a powerful foe, is everywhere admitted to be a cruel and wanton act, and deserving of unqualified condemnation. Yet this is precisely what Grubland is perpetrating, and knowing this, the crimes and vices of the land can no longer be matters of the least surprise.

To make all this perfectly plain it is neces-

sary only to refer to these battles in detail, and to examine the tactics by which they are lost and won. As all have hitherto been lost, the last word is inserted barely for completeness of sound, and to preface a possibility.

The proper weapons for these battles, however much they differ in size and proportions according to the nature of the conflict, are all composed of one substance, namely, *Intelligence*, and tempered with perseverance, or by any other equally abiding substitute. These battles are, notwithstanding this choice of weapons, just as severely contested, and much more important than if they were waged with the best of steel blades and pikes. If their relative importance is less in one district or country than in another, it is obviously the result of local and social differences in the Caucasian family.

For example: want, which in some countries, stalking with gaunt famine from door to door through a whole land, exciting the utmost desperation to battle against it, in other countries is but slightly felt, and especially where intelligence has taught improved methods and means of cultivating the land, as also

better economy in the use of its products. In such countries this great enemy is deprived of a material portion of its former power to do evil. The cry for bread, the most appalling known to human suffering, one which has frequently driven men and nations to insurrection, madness, and blood, has yielded, and is yielding its great terrors up to the empire of Intelligence, and the triumphs of the intellect.

Disease, and the fear of death, connected occasionally in the battle against want, is not restricted to any period or condition of life, but bears everywhere, to the dwellings of the high and humble, its exciting alarms. Although science is not gifted with power to subdue the causes of either, there can be no doubt that in the pains of the one, and the terrors of the other, it comes armed with softening and mitigating remedies; also furnishing especially the substitute much better than cure, the best means of prevention; in doing this, intelligence confers an immense boon.

The sufferings of our race occasioned by disease, are in part the product of the imagination, quite as inconvenient, and often as painful as disease itself; no portion of which is

more disturbing, and even sometimes dangerous, than an ignorance of what really threatens health or life, giving room for terrors which have no just cause, carrying their alarm to family and friends with a sympathetic power, often distressing if not fatal. The intelligence or knowledge which is to remove this prevailing cause of distress is in a great measure in the reach of all. If we take a single example out of thousands of daily occurrence, it will perhaps suffice. The husband and head of the family is seized with violent pains; they may be of a prostrating character; the whole family are thrown into instant alarm and are soon in tears, if the terror be not too great to admit of them; the physician is sent for; it may be long and weary hours before his arrival; in the mean time, what is to be done? Between the danger of doing what ought not to be done, and an equal ignorance of the nature of the disease, and of some simple remedy contained in almost every house, the sick man, in too many instances, is left to suffer—perhaps fatally. At such an hour, how much would the suffering husband, and his equally suffering wife give for a remedy? Perhaps all their worldly pos-

sessions, and that freely. Do not, then, both the dictates of wisdom and interest demand such an acquaintance with our physical condition, and the nature of diseases and remedies, as will afford, if not absolutely cure, some relief, and especially to the minds, not only of the sick, but of surrounding friends?

At such a moment the consultation of books is of no certain use; in a state of mental trepidation we are as likely to mistake the disease as the remedy, for which we then turn to a book. The knowledge required must have its growth and dwelling in the mind.

The physician at length arrives; he examines the sick man, and finds no difficulty in giving relief. Perfectly cool and collected, he restores instant hope and composure to the family. What a triumph of intelligence! He may be less fortunate, and the disease may be an obstinate one, but the family and friends by learning the complaint, are relieved of more than half their terror.

The physician is a portion of the mercenary aid to which a Grublander is always beholden in his life-long battle against disease, and that as the consequence of his unarmed condition.

A few hours taken occasionally from some useless pursuit, and devoted to what relates to his physical wants and condition, would give him more importance as a man, and greatly enlarge the happiness of his social condition. Of course he would have fewer battles to fight, and more time and opportunity for contesting those few. There is, doubtless, in a long course of practice, wisdom obtained by a physician, to which a bare student has no access, as there are, also, from a like cause many nice operations in surgery, not to be performed by unpractised hands. Yet between these and the demands of ordinary health, there lies a wide field which a Grublander, both in preserving his health, and in relieving from needless alarm, might occupy to great advantage.

The battles against sin are fought by immense multitudes, and, with the greater obstinacy in proportion as the passions are intensely wrought up. The number of combatants engaged, and the variety of arms employed by them, would seem to be more than sufficient to dismay any ordinary enemy, and to ensure his entire overthrow. Yet while the combatants are daily on the increase, and their arms mul-

tiplying in variety, the enemy stands defiant, and undiminished in his power to do mischief. This may, in part, be owing to the fact that, in every severe passage at arms selfish human ambition is very apt to become too much engaged in the result, and however admissible this may be in ordinary battles about bare worldly affairs, it has produced in holy wars a less happy effect. The enemy has not failed to see this oversight, and by taking due advantage of it, has thereby greatly strengthened his position. Time, and greater wisdom in tactics, will doubtless give the combatant more decided advantages.

Great and important lessons are to be gathered from these combats; for, although they have, in appearance, been waged for many adverse objects, yet the passion in all is based on intelligence, or on a principle belonging to it.

In all time, when these embattled hosts have been marshalling their rank and file for an assault upon the enemy, they have been observed to change front, file off in greater or less squads, and take some other direction. The cause for this has been that some new light, some new intelligence, human or divine, has

broken in upon such diverging squads. This new intelligence has sometimes affected whole nations, causing them to take a different direction from the one they were before pursuing. So it has also fallen out that in proportion to the increase of general intelligence among these combatants, the less they seem disposed to make the battle an exterminating one; and in the same proportion they bave become more humane and tolerant to their neighbors, and less cruel in everything relating to the war. This is precisely the effect produced by sound intelligence in all matters relating to every worldly affair.

And although the combatants have from very unadvised causes frequently turned their arms against each other, and that much to the satisfaction of the common enemy: this has almost always occurred, from the influence of some supposed new intelligence, received by a portion of them only; if it had been received by all, much blood would have been saved. From all this, equally with what we daily witness of these combats, the conclusion seems irresistible, that by a diffusion of sound intellectual intelligence, these battles will cease to be

bloody or violent, and consist more and more in individual action, discipline and elevation, in which the gain to the world must be great.

At this time it is true that every separate body of combatants have their particular leader or wise man. Well, be his influence ever so great, and his power ever so crushing, it all arises from his supposed superior intelligence to those he leads. If it be not a dangerous thing, there is always, for such affairs, a great risk in confiding our interest and happiness, to a single individual or a few of them, and it matters not whether the trust is occasioned by supposed superior intelligence in them or from any other cause, it is against the law of our well being, and should, if possible, be avoided; it is corrupting to both parties, and if continued can end no where but in an ugly dark pit. It would also seem, that when we consider the shortness of life and the many things divine wisdom and science have appointed for us to do—that many of these combatants, wantonly or thoughtlessly, in collecting a great many useless trappings and munitions of war, and in marching and counter marching as well as in changing front, consume much

precious time, which prevents the spread of sound intelligence, and, consequently, success in many very important affairs. Taking, therefore, the truth as everywhere granted, that worlds were made, and are sustained in all their beauty and grandeur, by divine intelligence and wisdom, that the heart of man, his soul and passions were formed to be regulated and tempered by the same; that every worm that crawls, every insect that mounts in air, with every beast that roams, the flower that opens, and the seeds that germ—crawl, mount, roam, open and germ, through and by the appointment and direction of this same divine intelligence, and through and by no other power or law; it would seem, therefore, to follow as a resistless conclusion that every battle in life, to be successful, must be fought by and through this intelligence, implanted and infused in the heart and intellect of man. This consideration brings us to the last great and final battle appointed for human contest in life, namely, that against fraud, crime and tyranny.

The first question is, cannot man be governed as he has been and now is, especially in Grubland, and always command sufficient

sagacity and address to fight his battles with success? The answer is, Yes, just as well as he can fight any other battle without the proper arms, excepting such as he can accidentally pick up; in such a matter is it safe to confide in natural sagacity, accident or chance? The present condition of Grubland, whose people are engaged in shedding each others' blood, is answer quite sufficient to the query. The further answer is, that neither sagacity or good luck, or both, have ever succeeded, and cannot therefore be relied on. The fallacy of educating or arming a few leaders for the host, has been sufficiently exposed; but as intelligence is to furnish the arms for this contest, it must be sufficiently general to form a decided public opinion on all subjects—within its proper scope, or it can be of no great avail. But will not the voluntary principle, when addressed to the heart of an ambitious Grublander, be sufficient for all political purposes? This is essentially a democratic premise, and like natural sagacity, destitute of arms.

Certainly, when men are free to vote as they please, do what they please, and make what laws they please, all must be right, or all must

come right. If political men ever did please to do right, we should have been very apt to have found it out, and that long ago; but as they never did, we have no grounds to believe that on the sole voluntary principle they ever will. It is a great error to suppose all men free and equal, without a predicate on which such a state is to rest; it is overlooking and ignoring the indispensable means, and coming to the thing desired without the means, which is an absurdity; it is worse than even that, because it is deceptive, on a very important public principle. The voluntary principle belongs to this category; where there is no choice, no rational object for one, there we may try the voluntary action, if but to witness its entire deception. The moment that intellectual intelligence occupies the mind, that moment a choice is demanded and the condition rises, with the cultivation of the choice, and men without arms with which to defend themselves, at once assume arms which become more and more efficient, in the proportion as they are tempered and polished by intellectual resources; beside, in a perfectly voluntary or indifferent state of mind, there can exists no

penalties, and of course no distinction between virtue and vice. This is an example of the voluntary or indifferent state of mind. Men are all called free, because they know not the difference between freedom and slavery, and while thinking themselves perfectly free they have masters and are enslaved.

Thus Grubland, thinking herself free, has indulged in vice and crimes to a degrading extent of infamy; not being aware of the penalties consequent to, and which must follow such indulgence. The penalties are nevertheless sure to follow. They are internal disorders, outbreaks, insecurity of life and property, civil broils, war and final slavery. The latter, on the neck of Grubland has already placed her crushing and infamous foot; whether there be left in her any vital power to dash away the foul imprint, time alone must determine.

Having before given many thoughts on the nature of individual and social relations, the subject to a Grublander is too important to be passed by without a few more, after which it will be better in place to describe the arms needful for every battle to be fought in relation, not only to the last division of them, but

to others of a less significant import. In relation to the arms usually employed in war, as well as those used for the special battles of life, it is not pretended that either will make men entirely equal. Yet they are just as necessary as if they did so; it is well supposed that their employment renders men more equal with each other, and certainly more equal with the enemy, and while it is admitted that no effectual stand can be made without them, their use is inevitable.

There is required, for all important events, an individual preparation; but in social affairs the preparation is more extended, embracing two relations. Out of many examples for illustration, we may take a very common one—that of building a house, or a public edifice. If we suppose the latter, we are to consider its use, its size, its proportions, its beauty, stability and adaptation to and for the object intended. It is plain that these may all be examined and determined upon, without once considering, in minute detail, the parts and individual pieces which have entered into and completed the structure. Now it is evident, that be these individual parts composed of wood, stone, or

other material, there must be for each a particular preparation before the building can be erected, and that if this preparation be not the proper one, the building must fail in its object. So, precisely, we think, stand the individual and social relations to each other: and it must also appear as evident, that all the science required in the two objects of preparing the individual parts, and then properly combining them into a whole, can exist only in a knowledge of the laws adapted to each and both.

Now, in the battle against fraud, crime and tyranny, two sets of arms may be employed—the one, sharp, polished steel, or some substitute for it; the other, a cultivation of the intellects and passions: and we know, beside these two, of no other arms. The former have been tried over and over again, and have failed; the latter having never been fairly tried, it may be considered as to their respective merits, a fair question for debate.

It is a patent presumption, that if a Grublander knew the right, he would do it; but no such presumption can arise, where he does not know the right; indeed, it would seem that he is under no positive obligation to do it—and if

he were, it could avail little, and that by reason of his absolute inability to perform it. The presumption that the knowing the right is the main and reliable qualification for the doing of it, is strengthened by a great variety of considerations. First, taking into the account all the arts, occupations and professions known to this or any other age, certain distinct objects were and are to be accomplished by each. The knowing of the means and instruments by which these various distinct objects were to be reached, has been attended with marked and wonderful success in reaching them. By this success the conditions of men and nations have been greatly advanced. Not one of these could have succeeded, were it not for the aid also of divine intelligence, wrought not only in the mind, but present in all the means required for their success. Not one thought could arise for them, no hand could be lifted towards their perfection, but by and through this intelligence. Yet each of these, however wonderful their success, has been brought about by knowing some particular means and intelligence belonging properly to each one of them; and also, wherever several minds are required for their

promotion, by an organization especially adapted to it.

Well, but are not, and have not vice, crime and tyranny been organized, and will they not remain organized and instructed in their triumphs? We answer, just so long, and no longer than the proper arms and means are not assumed for their overthrow or reduction.

Secondly, not only in the arts and various occupations of life, has success attended the knowing of the right; but there always existed a strong desire that it should succeed. The loftiest pride, the brightest hopes known to the human heart and mind, kindle at the idea of its success. Other considerations bring their special satisfaction and rejoicing, but the idea that man can be disenthralled from fraud, crime and tyranny, would shake the world with gladness, and fill it with a glory which would warm and animate all hearts in one united incense of praise to Heaven. There is not a strong desire only that the right should prevail, but there is also possessed all the power to make it prevail, and the means and arms adapted for its prevalence. The knowing is yet required. There are not only the desire

and power to make the right prevail, but every possible interest of happiness, health, wealth, security and all social enjoyments, lift their united and separate voices in favor of it: not only this, but public opinion—a lifeguard of the right, which, in prior ages, held no voice but what was heard and learned through the muttering of an avenging crowd, or the destructive tramp of their angry feet—now in a free and fearless press, can be heard from mountain to mountain, from land to land, to touch, regulate and animate every heart. Then may it truly be said, that it is no longer a presumption that if men knew the right they would do it, but, as a general rule, if they knew the right, they must and would do it.

What is law, in free Grubland? The great regulating rules, made, provided and adopted by its own appointed power, to guide and direct the conduct of each one towards the other, to adjust metes and bounds of property and possessions, to protect and declare the rights of the domestic hearth, personalities, to prohibit crime, fraud and tyranny, to provide all penalties for every infraction of all prohibitory provisions in the same: all to be enforced, as they

consist in the principle of divine intelligence. The natural suggestion is irresistible, that every Grublander would hold all these so fast and secure in his heart and memory, that when attacked, or in danger of being so, to prevent surprise, he could lay his hand at once on his shield or defensive armor, and that instead of groping about in the dark to find either. So far is this from being the case, that, excepting a few persons who make a profession of keeping and dealing out these laws in small doses, just as physicians do to sick and afflicted patients their medicine, all Grublanders are as ignorant as to what holds and binds them, as if born dumb and blind. Thus, when by accident, or commonly from ignorance, one Grublander jostles against another, the offended party, or both, for not knowing the right, both in self-estimation, alternately become offenders; especially while neither have within a light to guide—one to create any true respect for person or rights of another. Under such circumstances, revenge or some other angry passion must be the instigator, through the influence of which the parties seek out their respective legal druggists, relate their sad complaints, and

receive each a due potion of law, administered by the keeper of their legal consciences. This at first, in their excited, ignorant condition, has a sweet and agreeable flavor; but time wears on, and so does the working of the medicine, until the bile is fairly disturbed, and bitterness first fills the mouth, then, extending itself to the domestic hearth, producing there disquiet and trouble, and finally finds its way to family circles, and perhaps to the whole neighborhood: all equally ignorant and well prepared for such an agitation. The parties and friends being at much cost, loss of time, and great inconvenience, frequently dragged before a place called a court, where every step taken is but to add to the already overcharged mind some additional misery and anxiety. The end may be, at the termination of half a lifetime, if not in the bankruptcy of the parties, it occasions them more pain and trouble than ought to be inflicted on any but the vilest culprit.

And this is what Grubland calls the administration of justice. Among a great number of courts, generally crowded with anxious suitors and gaping, curious spectators, there occurs, of course, a drama, exhibiting a fair specimen of

the various phases of a Grublander's private life, all indicating plainly the condition, since Roman days, of the Caucasian race. The people have invariably been ignorant of their own true condition, requiring always some digester of the ordinary dull monotony or spiritless scenes of common life. This is usually found in a circus, a gladiatorial show, or mysterious conclaves or meetings. A Grublander who is nothing more than a spectator, may find much of it in a court of justice, where as the themes of investigation change, he will meet with alternate farce, melo-drama, or tragedy, all to a a Grublander equally acceptable. It is quite singular that he has never discovered that for the first, there must be a butt or buffoon; for the second, some one ensnared or over-reached; while for the third, there must be a martyr or victim: and that each of these desirable characters must be personated by a Grublander. It may be that the reflection has never occurred to him as full of shame and humility for his race, and that something must be extremely wrong, while sources of his pleasure and amusement are drawn so often from a low, vulgar or degraded condition of his brother.

It is said of justice, that being an attribute of Deity, as such it must be exalting in its character. True; but this can scarcely extend to, or materially benefit those entirely ignorant of it. It is again said, that if owing to human imperfection, while it is not always strictly attainable, yet that a conviction that it has been administered serves as a desirable opiate to the public mind, diverting it from violence and commotion. True; yet if the bare appearance of justice be so beneficial and quieting, how much more so must be its reality, existing in the heart and mind. Is it not dangerous to make ourselves content with bare appearances, while a reality in its great principles is capable of so much greater elevating effects. To say that justice, in a great number of instances, is obtained with all desirable certainty and general public satisfaction, and that the talents and integrity of courts and advocates afford sufficient security against corruption and oppression, leaves certainly a broad margin for many known exceptions and abuses, which can by no possibility in every dependent condition fail to increase.

The great want is not talent and integrity in

the few, but intelligence in the many. If the law knocks down a Grublander, he may well say that it was a cowardly act, which prostrated him without due legal notice. If its rope on the gallows infringes his jugular, he may well exclaim, Had you in time held up to my heart and mind your boasted balance, by which I now suffer, this death to me and ignominy to you might have well been spared to both!—and which the Doctor fully believes should never occur until Grubland shall first wash her hands of every neglect in making known and understood the nature of the ignominy and the way to avoid it, before she punishes for not avoiding it. Open the sealed and hitherto deceptive volume, laws and institutions, to the public heart; imprint thereon its contents, so far, at least, as great principles and plain and needful guides are daily demanded; teach every man, woman and child that on these hang their power, safety and true happiness; that the beginning, however small, of the germ of this intelligence will, according to the laws of our nature, like a beautiful tree set in a fat soil, grow and spread, to afford shade and shelter to the millions of men now exposed to

the bantering and buffetings of the elements in and unsettled state.

Maimed and crippled, how naturally we seek a crutch, on which to find a support for our tottering and faltering steps, faltering daily and constantly. Why not throw away this crutch, and assume a manly and erect position, and step firmly by the inward strength and vigor imparted by the knowledge of needful individual and social laws?

Though physically strong and active, a Grublander is a weak and feeble man.

CHAPTER XVII.

Wants of the Physical Body considered—How supplied—Those of the Mind in relation to every-day Affairs—Knowing the Right and doing it, opening the only Road to Intelligence—A Grubbander can be more bold his bodily Life by having others to eat for him, than he can his political one by having others think and do for him in his common Concerns—Professional Classes—How far safe—Men are precisely what they are made by Education—The World has been lost by the Neglect of Trifles—Doing is a Part of Knowing—Disapprobation of Capital Punishment prevailing—Crimes increasing—While they seize the Pistol with one Hand for Protection, we raise the other to prevent the Execution of Penalties—Organization for Education the Remedy—Subject continued—Each Class considered—Who must finally hold all political Power—Neglect of the Laboring Class—Consequences—Small Circles for Education—Educative and Judicial Purposes—Who are Masters—Oppression the Consequence of large Powers exercised in great Centers

The physical body has wants which must be supplied; hence, we may cater moderately for its nourishment and support. There may be had in requisition the butcher, the baker, the tailor, the cordwainer, the physician, the surgeon, and many other mercenaries, standing ready as ministers of our dire necessity; and yet, we not have surrendered the last vestige of independence and self-reliance. If our needs demand many servitors to prop us up on every side, yet there is for this a healthy limit; when

we come to demand another host of aids, not only in propping, but in devising new wants, and in contriving the ways and means for their gratification; as also to render the old ones more difficult to supply. When luxury cloys and vain display becomes superfluous lust, depend on it, we are in a vile slavery to our passions.

So it is with the empire of the mind. We can coquette with the imagination; dally a little at the bower of pleasure; dance with the Graces, and tread exultingly in the courts of and under the music of Apollo. But then, when we approach daily and common rights, with doubts, fear and trembling, we cease to be men in all but the bare image of them. A Grublander has his spacious and fertile fields, his hearth, an altar of private life—his garden, whose flowers ought to perfume his knowledge. How uncertain and unsatisfactory their tenure, while he is ignorant of the right or principles by which they are held or are to be protected. In his otherwise quiet sleep, he is often disturbed with anxious doubts of their safety. He is daily called upon, by the rights pertaining to contracts or engagements to be made;

he wishes to be counted fair, honest and knowing;—at the same time, he is greatly mortified if over-reached in dealing. The former he cannot possess, nor can he hope to avoid the latter, while ignorant of his legal rights and duties. He desires to appear self-possessed and equal to his fellow—to have his mind and his tongue to bear witness, that within there is a small, still voice, which, at any moment may lift its thunder upon an invader. This is his glorious manhood; his security in knowing the right, his free speech, his free thoughts are in the same, and all preservingly bound up. Fear, trembling, inferiority, dwell with ignorance of the right; hence, we submit to fraud and tyranny, not having within the consciousness of right. The want of it in us, gives strength and boldness to our invaders.

To witness the helpless dependence of a Grublander, resort must be made to his courts of justice, where, as party, juror, or attendant, he is made the conspicuous figure. Here he is no more a man than a nose of wax is one; he is in torture with a racked and bewildered brain, to know the right—he feels he is despised for not knowing it. It is everywhere

the same—except in some daily occupation, by which he earns his bread, to be eaten in ignorance of all which can render it sweet and healthy. His battles against fraud, crime and tyranny are to be fought for him by others, his mercenary host; for the reason that he is himself totally disarmed. This host, though in the main honorable men, are like all others on whom is conferred, by ignorance, an unappealable power; they are deprived of the ability to discharge their own right and duty to themselves, and at the same time do what pertains to others who know not the right.

It is a mockery for a Grublander, in his present condition, to talk of freedom, of which he has not one particle—where he does not know the right—his freedom depending on things which he cannot perform, so long as he is ignorant of them. No more can a Grublander support his body by having others to eat for him, than he can be free in having others to know and think for him. In the former case, his body must perish; in the latter, soul and body must both perish.

Labor is degraded; it has ever been the slave of power, and must so remain until it can

assume the rank of intellignce, by the mutual association of the two. This requires only the voice and will of the laboring millions: let them pronounce the regenerating word that labor is a divine institution, placing man in a condition to acquire intelligence, also rendering it available when acquired.

The laboring man must labor for two objects of supply,—bread to feed his body, and the bread of intelligence to feed the heart and soul. It is vastly safer to lack the former than the latter. Two hours in each day earnestly devoted to the latter object, will accomplish it. It will frequently be convenient to take from daily labor three hours for intelligence.

Children, having no discretion, are thrown purposely into the hands of their parents or guides, to be molded into any desirable form. If they are not what they ought to be, it is entirely the fault of those who hold the right to exercise power over them. If this power fail, the public are bound to see it executed with unfailing energy. Females stand precisely in the condition of the males; their wants in this particular involving equally the public good. Both want universal knowledge; but the first

great indispensable want is, the knowledge of the individual and social laws and institutions political of the land they inhabit. This is the true foundation of all knowing, furnishing the natural shield and armor for every step in life. Children, so soon as they have acquired a knowledge of reading, and sooner, if their age will admit of it, should accompany their parents or guides in daily labor, for whom three hours may be allowed out of each day for what are commonly called school instruction and exercises; the great object of life being to know the laws and rules of conduct for it. Certainly nothing can be plainer. Without this knowing we are like a ship without a helm, the sport of every wave, at the mercy of wind and tides, never to reach our haven of safety.

The laboring class, to carry out this object, must organize; such organizations must be uniform and adapted to it. The object of it must be apparent, and touch every heart, or it cannot succeed.

All present organizations for objects connected with education, are more personal than social. The great living interest which is need-

ful for great public effect, is wanting. The present objects are to qualify for a profession to be followed by a few only, each one for himself, on his own individual account; or it is a trade, or occupation, not dignified with the name of profession, to be acquired on the same individual account. If a Grublander be educated, as for the rank and duties of private citizen, it is never, or rarely, in the laws and rules before spoken of, and of course he is educated in matters of little or no public concern. All education for profession, occupation, or trades, has its use, as applied to the present state of social existence; but, from the very nature and object of the thing, falls short of what is demanded for the interest and power of the laboring class. Under the present system care must be taken not to educate too many for any profession or occupation; if we do so, they are exposed to starvation for want of employment, or they are driven to some improper shift to obtain a livelihood. Here, then, the great object of education, instead of a public impetus to urge it on, meets a retardment, an obstacle communicating naturally to the whole public body, who may very well say, There is no use

of educated men, we have already more than we want.

It can hardly be expected that education will or can succeed under this view of it. It is not needed to any great extent; whatever is not in public estimation needed, is not likely to be acquired.

However low the estimation of the public need of education, the mercenary one is paramount. A political education, so far as it exists at all, is mercenary. So is its action. The professional man, including the priest, the doctor, and the lawyer, are educated with the sole object of mercenary reward; take this away, and there would exist no education.

It is, therefore, a matter of no wonder, that the passion for gain in Grubland absorbs all others. The examples for it are universal.

There can scarcely exist in all Grubland one drop of blood that beats for the public good, while his first thoughts, his first words are impelled by a thirst to exact gain from his fellow. All of which, under the present system, is inevitable.

Whether in public or in private life, in high or in low degree, every human being in Grub-

land is equally interested, and equally anxious to resist fraud, crime and tyranny, and equally benefitted in the education for such resistance. The fear of having too much of such an education cannot exist. What concerns all equally is not mercenary—at least not so in the political and social consideration of it. This is offering to men the bread of life,—the other, but an attempt to nourish them with a stone.

Well, are we sure that the proposed education will succeed in its beneficent object? No, we are only sure that all men, in all ages, have been just what they were educated to be. When we require a Jew we educate him to be one,—a Buddhist, a Mahommedan, we so educate him. No matter however absurd or extravagant the transformation, we never fail in gaining it. The thing, therefore, speaks for itself.

What must be the organization for such an object? Why, certainly not a confused mass, which cannot be amenable to the laws of order and responsibility. A circle containing a few hundred laborers, the very number which shall be recommended by experience and the necessity of the locality or condition, will serve for a

beginning. A central building, for the accommodation of the inhabitants of the circle, old and young, will also be required. If the whole family cannot attend daily, a portion of each can, for a sufficient number of hours, to secure the object. If the instruction of the old be not as important as that of the young, it is next to it; beside, in every system of education it is imperative to preserve, as much as possible, the companionship of the two classes, as it will be found of the utmost importance to secure, for the old, a due degree of respect and consideration from the young, especially in the parental relation of the former. The idea that the young are progressive, and not the old, is a prejudicial one; besides, there is in life no relation, a more fit one, than that between the old and young, which ought, therefore, to be maintained with all attainable intimacy.

Laboring men, you are entreated, earnestly, to consider that the hands were designed for aids to the heart and intellect. If they fail in the great work, it is your own fault. If you begin earnestly, it must, and will progress for your triumph. Do not neglect trifles. The

world has been lost by such neglect, especially toward the young. The least portion of wisdom will inform you how important it is to have your eye and heart upon their every step and thought. Don't load their minds with aught that riper years and growing knowledge will compel them to repudiate, and which will injure them, and also yourself, by their disrespect. No time can be lost by the endeavor; no cost too much to secure the proper bond of union between parent and child, the young and aged. This is to be secured alone by a proper system and organization for instruction.

Education is a living principle; it can exist truly and only in what you do and ought to do daily; this constitutes its vitality; all systems not based on this principle, are doomed to sudden decay. Your daily thoughts, your daily speech, action, behavior, labor, individual and social duties, now being, are the living things which are to be educated.

To cease as much as possible, to be dependent in all conditions and for all and every kind of knowledge which involves political freedom, and that on the most obvious of all principles, namely, that to have a work of this kind well

and honestly done, you must do it yourself, and that by knowing how and why it should be done. So far as agency in this matter is indispensable, the responsibility and honesty of it, depends entirely on this knowing.

The books, the discipline, and various appliances for successful teaching, are obvious, requiring no special details. Extrinsic aid may in the inception of the system be indispensable, but every Grubland laborer will bear in mind, that his true position is not that of a bare scholar, but includes also that of teacher. No man knows what his own mind is capable of producing, until he makes the trial of it; it is by the doing, that we come to know when a thing is well done, and we can not otherwise expect the same success that we can reach, by uniting in it a multitude of hands and minds; besides, teaching onesself greatly facilitates the labor others may have in teaching us. Then again, but few men can be found so perfectly ignorant but that others may be found needing instruction from them. The principle when carried out, for each one to impart his superior knowledge to the next below him in knowledge, leads directly to universal elevation and intelligence.

The condition of Grubland in all its social relations, demonstrates the necessity of the intellectual culture herein recommended. First, there is evidently in many districts an increasing disapprobation of all capital punishment, in some of which it has been entirely abolished. The general feeling prevailing, that the law of such penalties is revolting to humanity and a usurpation of divine authority, and that indulgence, kindness and lenity will do more to arrest crime than will be done by any sanguinary code. This is taking place too, while crimes are increasing to a revolting extent, and while the necessity of personal protection against them is so great, that public recommendations are daily made to arm for it. What can present a more manifest absurdity, than the recommendation of lenity and kindness with one hand, while we seize the pistol or bludgeon with the other. If the first position assumed by Grubland be correct, it is, and can be so, on no other ground than that of putting the passions in the place of the social laws and rules; all experience declares, that the deficiency of intelligence must be supplied by penalties of some sort and by such as produce the desired security.

The law should teach no cruelty, while at the same time it must not teach impunity; the last is more fatal than the first. The time to begin a system of kindness and indulgence, is not that of the rule of infamous and ferocious passions; in the precise proportion that we demand confidence and indulgence we must infuse light and intellectual strength, and an exact and impartial enforcement of penalties. If it be safe to do otherwise, to be consistent we can and must abolish all law. It must be evident that Grubland wants something; not knowing exactly what, she is uneasy and absurd, passing from one extreme to another; not feeling bound by any thing, and not seeing that vacillation in the moral and social duties and relations is a dangerous condition. Every excuse for offenders which dispenses with penalties is nothing less than an invitation to crime, from which Grubland is now suffering a severe chastisement, and will continue to suffer until she be duly organized for intellectual advancement. No system of education itself can ever succeed without a duly strict and impartial administration of rewards and penalties; these it is true, may frequently be confined to

limits prescribed by honorary awards and denials. It is also true that the condition, personal and mental, may often be such as to supersede other corrections for diligence and success; and why? It is for the reason that the mind has no voluntary power to do good or evil, excepting the volition be excited by the fit and proper required objects; these objects are therefore indispensable; when they are coupled with the avoidance of fraud, crime and tyranny, their magnitude and importance cannot well be augmented.

The elective franchise is closely connected with this subject, and especially as in all objects there must exist a choice; otherwise there can be no action for it. If education, laws and moral obligation, do not absolutely direct that choice, it must be found in something foreign to them; so with this franchise, it can possess no assignable value, unless that value be based upon the principles above indicated. The object of the elective franchise, what is it, but to enable every citizen of Grubland to vote on any and every question contemplated by Grubland institutions, just as he may be inclined and feel free to do. It follows as a matter of

course, that if the paramount object for doing, be not present in the mind, the thing will not be done, or done indifferently or corruptly. There can be no penalties to compel the doing of a thing against one's free choice, in which he is invited to make that choice.

There is, therefore, no proper foundation for the elective franchise, excepting an intellectually fit cultivation of those who exercise it; otherwise it can be worth nothing; it is even worse than that, being converted and convertible into a thing of mischief and oppression; to put a penalty on a man's free choice, is like knocking him down to put him in an erect posture. Penalties are imposed, it is true, for any corrupt use of this franchise; but they are of necessity of a limited utility. It should be born in mind that if penalties, either natural or legal, were sufficient of themselves to reform the world, there would be no need of much positive instruction on moral subjects; besides, their enforcement, where numerous, is cumbersome and often impossible, without assiduous intellectual culture.

Suppose the present system of education to continue and progress to the full extent as-

sumed by its warmest advocates. The professional class would be greatly increased in number and power; the laboring class would also greatly increase in number, but always to maintain a proportion strictly relative to the other class; they could never gain any additional power: first, because they would be entirely destitute of the intellectual means of obtaining it; all the means for such attainment being in the nature of the system confined to the professional classes, an aristocracy just as absolute as their generosity, or the want of it, would allow them to be, differing in name only from all former aristocracies. Some very kind and generous aristocrats, and some very oppressive and unkind ones—just as they now are, excepting that all social institutions, with any defect, will exhibit it the longer it continues with proportional greater intensity. An obvious reason is, that as population increases, the more complicated becomes the business of government, and the more impossible to secure the freedom of the most numerous, who are the laboring class.

If it be not true that in time the professional class will possess all the efficient power, and

oppress the other class or classes, then it is not true that uniform effects proceed from like causes; nor can it be true that knowledge and intimate acquaintance with the means is useful in securing the end intended by such knowledge and means. It is true that the professional class will be the masters, and that without any corrupt effort on their part. Knowledge is power—a power that must be executed—and while the great masses are ignorant, it is most obvious by whom the power in this instance will be used and executed. The professional class, who in reality make all the laws, administer them in settling all disputes, and hold all the places of honor and trust in Grubland, must finally be her dictators and masters.

If this be not so, then the power of the few is equally safe with the power of the many; and public opinion, when formed by the few, is just as good and healthy as when formed by the many. If so, there can, for public education and enlightenment, exist no further necessity.

The laborers of Grubland would do well to remember, that power proceeding from the

mind, like the natural elements, is designed for use; and being so designed, must and will be used, and cannot and will not be avoided. If the laboring class neglect to acquire their social and political share of it, the power will be used without their assistance; if for their benefit, it must be in the character of dependents or slaves.

If Grubland will yet, on the strength and intelligence of a free press and a general spirit of inquiry, found many flattering anticipations, she must still remember that all this can but partially enlarge a power, which, to avail much, must include a popular majority, and consist of the most effective intelligence; and that short of this, she must be exposed, as she now is, to constant struggles for uncertain advantages, fluctuating and deceptive power with undefined limits, and the constant shame and humility of a dependent state; that in all struggles, the burthens must be borne by the most numerous, ignorant class, who are never sure of any permanent rewards therefrom

These small circles are not recommended as schools only, but as furnishing an organization best adapted for securing the administration of

justice. They will form their own courts each, in which will be determined all disputes and causes of litigation, without appeal, excepting for manifest error in the most grave matters. A board of amication will be instituted, to which all matters of dispute are in the first instance to be submitted, and by which the parties thereto are to be heard, and the matter in controversy fully and fairly reduced to writing and signed by the board; on which matter so stated, even if subject to amendment, any future litigation shall proceed. If the board of amication cannot settle the matter in dispute between the parties, then, and not until then, resort may be had to a court of justice. The decision of such board to be final; who, of course, are to possess adequate power to carry their decision into effect. When the parties reside within the circle, all matters of dispute between them shall be therein adjusted; if not, then in any circle in which the greater or an equal number of them reside. Each circle to elect all judicial and other officers required for the same.

The object in this place being to direct attention to general principles, as the sagacity of

a Grublander is quite sufficient to fill it up with all the required details.

The organization of circles is not for educative and judicial purposes only, but also for all legislation properly arising within the limits of the circle as belonging to it; such as the regulations required for teaching, including government, provisions for books, repairs of the building or buildings, and for the introduction of any particular branch of knowledge, discipline, music, rewards, and all other things required for its proper government and prosperity. The legislation of the circle equally to extend to the government of the courts and boards therein, concerned in the administration of justice; as also to all minor matters in which the circle is individually interested.

Thus we have a circle organized for educative, legislative and judicial purposes, as complete as the limits of a circle will admit of the same. The organization adapted to all kinds of instruction, is nevertheless essentially one for a legislative and judicial education; and for the obvious reason, that while a Grublander knowingly makes his own laws and knowingly administers justice, he can never be enslaved.

This knowing, as we have sufficiently indicated, is not to be reached but by a combination of doing, acting and reflecting on the things required; and that the performer of the thing in affairs of social government must make all needful laws and rules to secure it—or hold a knowing and unmistakable supervision over it. It is almost time that the veil of mystery, which has so long enveloped and darkened the simple affairs of men, should be rent asunder, and that they should walk forth, the knowing and recognized agents in self-government, for which divine wisdom has designed and so abundantly qualified them.

Who are the masters on the judicial bench? who the shadow-like prompter at one's elbow, always directing and dictating his feeble and tottering steps, making of a Grublander a sorry figure in every judicial drama, where he is ever doomed to act a subordinate and shameful part? Has the Divinity clothed these men with a special mission, adapted to a Grublander's inferiority? Certainly with no more of it than a Grublander can gain by the bare asking for.

We constantly hear of the advantages of

having justice brought to every man's door—a barbaric taunt, while it keeps it from every man's mind and heart: where alone it can ever become anything more than a deceptive net, by which reason, fortune and happiness are alike entangled and despised.

It must also be remembered, that neither by the elective franchise, nor by any other means of appointment known to the present system of Grubland, can she expect to secure a faithful and honest discharge of official duties. The reason is obvious. Honesty and integrity, as abstract principles, are worthless; they require the countenance and support of an intelligent, cultivated, popular mind—one that can, at all times, be felt in supporting and enforcing all great public duties. In private life, these principles draw their vitality from daily intercourse and its affairs; while public duties demand the support above indicated.

Connected with the proper organization of circles, are to be deduced and evolved the gravest principles of government. The most obvious objections urged against political power, is the distribution of it into large departments, the centre of which is occupied by

some head or over-ruling authority, while numerous millions are compelled to look to this centre and to depend on it for many ordinary wants and rights; and which, from the very nature of the organization, if supplied at all, it must be in a tardy and imperfect manner. It is useless to name the various kinds of oppression consequent to such organization. They may be examined in most of the dynasties of past, and in many of the time present.

It must be obvious that the name of the great central power, so long as it really exists, is quite immaterial. The causes of evil are there, as belonging to the organization, nor can they be removed excepting by an entirely opposite one. Power is oppressive from the bare want of its proper distribution, and must ever so remain. This oppression pertains equally to all classes of it—a legislative, judicial or executive one. The cure for each is precisely the same—distribution. We often flatter ourselves that honesty, diligence and order will obviate the difficulty. Of their utility there is no question; but the great evil lies too deep for the curative power of any suppos-

able honesty or power of dispatch, even that of lightning: for the latter would not materially remove the evil. First, it is the want of a supervising power, which can be supplied by popular intelligence only: this popular intelligence not being attainable except by the distribution itself, as minutely as practicable, among the popular masses, to be individually employed. For example, we cannot have a wise legislation where the people have not a generally correct theory and some practical knowledge of it. This cannot be acquired unless the opportunity for such practical knowledge be afforded. It is the same with judicial and executive powers.

Having sufficiently adverted, on former occasions, to this principle, it is necessary barely to repeat, that in affairs of government, as in other things, knowing and doing depend on each other, and will not survive a separation. The cases in which the exception to this rule are less vital than in political ones, have been before mentioned. Hence the importance of the distribution of political power becomes manifest.

CHAPTER XVIII.

Philosophy of Circles considered—Their Character—Small and large ones—How formed—Free and absolute Government, what?—Frequent recurrence to first Principles required—Organic Laws—Neglect of—Penalties, how imposed—Healthy public opinion—Arming to execute the Laws—Reason for—Consequence of Military Government—What its chief source of power—Rise of Crimes—Progress of, until all power is secured by the vicious—People to make their own Laws and then administer them—Consequences—Warning to Grubland—Conclusion of Journey.

THE principle being recognized, there can be no difficulty in its application. Circles afford the opportunity of acquiring the desired practical knowledge by the people, each one to possess all the characters of a sovereign state so far as its due share of distributive power will permit it to be. But there are, pertaining to every accumulated territory, with large masses of population, various powers necessary to a whole as not exercisable by small divisions of it. To meet such a want, such a combination of circles will take place as the further exercise

of power and public convenience and advantage shall suggest. When such a combination of circles shall be formed into one, it remains only to give it a name of designation, and to fix and limit its original powers over the whole number of circles combined in it, as also pointing out and fixing the supervising ones, what it shall exercise over each of the circles pertaining to it: each circle, so formed, be it large or small, to possess and exercise full sovereign power over all subjects, safely and most conveniently to the educative intelligence of the people conferred upon it. This formation and combination of circles having no limits but such as are suggested by the wants of power, and its fit and proper distribution among small circles or a combination of them. In the frauds, delays and corruption attending the present distribution of power in Grubland, will not fail to be seen sufficient cause for this re-organization. The only safe rule by which to measure the gift of political power, is that of its constant distribution so often as the exercise of it becomes unwieldy and over-burdensome. A popular government, when rightly organized, will secure a ready means for this

distribution, recommended no less by public safety than as leading to popular enlightenment.

There are evidently existing in Grubland gross errors, originating in public opinion, or in her condition, rendering the cure of them impracticable. Nothing can be more evident than the existence of some great distinction between free popular government and an absolute one; without entering into any nice definement of such distinction, it must be apparent that the popular will and influence must enter more largely into the former than in the latter, and that this will, to secure any decided advantages, must be an educated and an intelligent one. How can this occur short of a familiar acquaintance on the part of the people of such supposed free government, with all the essential features thereof. Without stopping to assign the causes for it, it is enough to say that, the supposed essential features and many combinations thereof, are constantly depreciating in their current value, and as constantly require to be recast and re-combined, in order to preserve the intrinsic or current value thereof. If the ever-busy hand of reform be denied this

privilege, the danger of decay is imminent. Indeed the long continuance of free government, without it, becomes seriously questionable. If this be true, it follows that to reach this familiarity, there must be a frequent recurrence to all these principles, and a careful revision of them, and that as frequently as the public exigence demands it. This may not inaptly be called the living or vital principle of political power. Grubland, although suffering great inconvenience from many of her existing political organic provisions, is making no endeavor to recast and qualify them, in conformity to the popular or public wants.

The first obvious consequence of such inattention, is, that all such provisions, so soon as they become entirely repugnant to public opinion and feelings, must exert less and less influence upon the public mind, and of course at no distant day must become a dead letter. Grave difficulties have occurred, and do constantly occur, from the want of a uniform construction and interpretation of some of these organic provisions or laws. Now arises the serious question, How long, under this neglect can popular government exist? and can it exist for

any length of time deprived of the influence of important organic laws? Perhaps it may not be considered too extravagant if the hope be indulged, that the organization herein recommended, will tend materially to such a union in, and proper understanding of, the public interest, as to render that easy of accomplishment which is now so dangerously neglected

Connected with this subject, in the distribution of powers conferred by her organic laws, Grubland is guilty of further neglect,—a neglect which weakens her political fabric, exposing it to total wreck; being no less than the entire neglect of penalties in some, and insufficient ones to enforce the due execution of, or to prevent the violation of, others. The lofty patriotism, and stern, controlling rectitude of Grubland's ancestry, resulted entirely from the penalties inflicted on them by despotic power; under the influence of which they did not consider that the lapse of a few years would substitute, for these dignified motives, personal and grovelling passions, and a total disregard of the public honor and safety; to prevent which, the severest penalties and their

rigid enforcement presented the only hope. For a violation of official duties imposed by her organic laws, Grubland has proposed, in some cases, suspension, or expulsion from office. This is not only as a punishment entirely inadequate to some offenses, and therefore is wanting in its general adaptation, but by reason of the brief period to which the tenure of office frequently extends, as also from the acrimony of party dissensions, is of little or no value.

Penalties should be graded by the greater or less magnitude of offenses involving public duties; and, if they cannot always be strictly enforced, no occasion should be suffered to pass without an earnest effort for such enforcement. This will in a measure prevent the total corruption of public opinion in relation thereto. Short of a severe code of penalties for the violation of public duties, including a suitable adaptation in their grade, it is impossible for Grubland to maintain her present institutions.

For the only practicable manner in which a system of penalties is to be reached, the preparation for it, as also for the healthy growth of all public opinion, some further reference must be had to the details of the proposed or-

ganization. The importance of instruction to the young being every where conceded, the manner and kind of it will alone remain for consideration. To appreciate these it will be necessary to make some further reference to the present condition of Grubland, crimes and penalties.

We have already taken notice of a disposition in some districts to abrogate severe penalties, and to show a great deal of indulgence to offenders; but this is by no means a universal feeling. At the time even of this writing there are constant social agitations on account of great crimes, and in some places whole communities, abandoning all regular business, have armed themselves for the express purpose, and with a full determination to execute, against offenders, the severest legal penalties. The reason for this resort to arms being, the total failure, by ordinary civil courts, in the execution of them. If there be any event which should alarm a Grublander, if he regard at all the safety of his institutions, this is certainly such an one.

As this condition of Grubland is in all respects a military one, with the total suspension

of law and justice of a civil character. It is not unimportant to a Grublander that he should bear in mind the distinction between the two powers. The military, equally with the civil power, has, or is supposed to have, its code of laws. But, as the exigencies of the former require prompt, decisive and vigilant action, and that by large bodies of men, the delay, excuses, and tedious proceedings of civil tribunals would destroy the military organization. To secure the desired object, the military power, although it is supposed to exist under a legal government, yet the true representative of that government is a single chieftain, or a few of them; and whatever the laws may be it follows that the word of command of such chieftain is the true law, and as such must be obeyed.

It must be obvious that intellectual culture under such a system must be small; that is, any culture of it beyond what is needful for understanding the command of a chieftain; and that a knowledge of the law beyond that is not necessary, or necessary to a subordinate degree only.

There is, however, one consideration grow-

ing out of military organization, which is not unimportant, namely, the vigilance and prompt watchfulness maintained, producing great results for the object.

The same vigilance and watchfulness in civil affairs, under a fit organization, would be attended with all the desired benefits exempted from the evils of a military rule. How does it happen that here, in the nineteenth century, a military power is called up to perform the office of executing penalties, which in all good governments can, and ought to be, executed by the civil power? It is answer quite sufficient, to say that the people of Grubland are not educated or organized for the performance of their civil duties. They are, therefore, unable to perform them.

But, as details of the whys and wherefores, may, by some, be deemed necessary, a summary may be allowed as follows:

Eight-tenths of all crimes occur from idleness, or the want of fit and lawful employment; in consequence of which, evil courses and habits follow. Drinking, gambling, and other vices, being unrestrained, it is natural to those who follow them to associate and league

together, and make their own laws and rules of conduct, which are to subvert and counteract all those of peaceful, social society. They study faithfully and diligently such rules as will increase the confidence and fidelity in, and of course the number of, their disciples; and as great crimes always have their commencement in trifling ones, their education is perfected in that way. Bad manners and bad words are usually the beginning; from thence to brawls, fights, pilfering, and finally to robbery, arson, assassination and murder.

The beginning was quite easily arrested, but no sooner has sufficient head been gained by the accumulation of numbers and fidelity, than the whole structure of society is assaulted; and not satisfied with ordinary plunder and personal aggression, they aspire to office and honor—the only thing wanting to secure to crime the last dignity of virtue and patriotism. The press is often deceived, or surprised, to give them character or support. The ballot-boxes are next assailed, and carried successfully and easily by fraud and falsehood. Next, the civil courts of justice are to paralyzed. This is readily effected by perjury or bribes, or having

some of their friends upon the bench of justice. Thus the last strong arm of free government is severed from the body politic.

There being now no possibility of executing the civil penalties of the law, crime comes forth with boldness and security, and all virtuous and honest men must act and speak at the risk of life and property. Assassinations and murders are of daily occurrence; and the very institutions and means provided for happiness and security, are converted to engines of fraud, oppression and death.

This is precisely the condition of Grubland, and especially in those portions of it where the honest part of community are arming themselves to execute justice against offenders, as there are no longer any civil courts able to perform that great office.

Grubland is fully entitled to her choice, which she is compelled to make, between the military organization, and the one herein recommended for education. One or the other she must have; both she cannot have at one and the same time for successful purposes.

The time this organization may require to give it full effect is of no manner of conse-

quence; and for the reason that without the object contemplated by it there is really nothing left either worthy of looking for or possessing, as there can be no sensible worldly object beyond intelligence and political freedom. When these are wanting all is wanting. Hence the organization must contain all the energy and vitality required for securing the objects recommended.

It is intended to qualify and prepare lawmakers, as without good laws good government cannot exist, and good or bad laws are equal where the people are ignorant of the difference between them. It is intended for people to make their own laws in the only way that they can be beneficial, when made; as small circles, with a limited population, will best know their own wants and in this respect be the best qualified to supply them. They are to make their own laws relating to education, government of schools, including morals, and manners, rewards and every thing relating thereto, the same with regard to courts of justice, of which they are to have each the entire government, excepting as before proposed. The number of the law-making body, with

that of judges and all other officers necessary for a circle and its proper and complete organization, to be such as experience shall instruct. The administration of justice, by a circle, will secure dispatch, save trouble, time and cost, and much anxiety of mind; and by securing better opportunities of knowing parties, and causes of their disputes, the character of witnesses and nature of injuries complained of, will be more likely to administer justice, than if the matter was determined at a distance from the circle. Beside, when justice is easily obtained, one of the greatest obstacles in the way of it is removed, namely, delay and distance, often ruinous to those not rich, and discouraging to many, who may suffer for the want of it. Every word and action which is calculated to have a beneficial or injurious effect upon an individual or on the social state, is worthy of notice by the law-making power; as bare words, or insults, produce quarrels and bloodshed, they are highly worthy of consideration, by the law-making power of the circle, so that the sources of legislation and judicial government, will afford not only abundant matter for education but demand for administrative tal-

ents and application; adding to these duties, those relating to buildings, cleanliness, labor, amusement and health, and we see at once that the heart, the intellect, and all the best propensities of our nature, will find within the circle everything desired for elevation and happiness.

Its complete organization must require time; time never so well spent as when consumed in the first great endeavor to elevate the human race.

No organization is complete without a head. The most trifling reptile or insect is never without this indispensable provision for guiding and directing. For each department, whether educative, legislative or administrative, there must exist a presiding power, perennial in the performance of its appointed duties, and made responsible for their performance.

In the educative department, of course a woman to preside over the education of her sex; a portion of whose duties shall consist in visiting families in the circle, in bearing advice and instruction for all their business and wants, armed with power needful to success.

A proper registration of the names of all

the inhabitants of the circle, designating, also, the occupation and productive industry of each, and we then have some idea of a complete organization.

In every right pertaining to the condition of a Grublander, the vicinity of action, advice and redress for each, is not only a new feature in the history of man, but presents him invested with power to know and do, as cause and effect, never, with the least regard to the triumph of freedom, to be dispensed with. When was it ever said to the human family, Brothers, we know our common wants, let us unite and supply them? On the contrary, the address has ever been, Stand by, brothers, or men; we know and we will do for you. The effect of the latter address is seen everywhere in ignorance and servitude.

Let no man say that his religious wants have been herein neglected. Alas! that much of secular contrivance should be required to eke out the wisdom, goodness, abiding mercy and justice of that Being who has never failed to temper, to the shorn lamb, the coming storm. That Being will rule our hearts, but never until we know, as the only condition on which

we can expect to receive and realize the fruits of his endless bounties.

As arises the beautiful mist from the laboring ocean, the perfume from expanding flowers, so, as their true source, spring pleasure and amusement from needful serious labor.

The expanding mind growing daily richer from the fruits of culture, uniting hands and hearts in the same great work of mutual instruction, presents an elevating picture of human destiny. To complete it in its most captivating form, no additional feature can be required but its triumphal success.

Grublanders, beware of flattering yourselves with a safe administration of powers dispensed from large representative centers; such powers are never harmless.

For example, the war-making power, always subject to, and easily ruled by, corrupt passions, by which you are constantly exposed to be made the unwilling instruments of blood and sacrifices, suffered for the benefit of a few hunters after a division of the spoils.

The only safe remedy for such evils being enlightened and educated public opinion, and a severe accountability for public functionaries.

The dangers which surround you lie thick in every path. Knowing, and the action directed by, and united with it, must arm you with the only weapons of victory for political freedom.

Trusting in the over-ruling wisdom of an Omnipotent Being, so to dispose the powers he has given you as to subserve this great purpose, the united voices of the good of every clime will acclaim their approval of it.

The part which the Doctor and myself have volunteered in relation to Grubland is an humble one. If there be anything of an elevating character in it, however inadequate the effort, it arises from the magnitude of the object, being no less than the consideration of political freedom, sufficiently important, no doubt, to secure for it many charitable excuses.

TO THE READER.

The fierce lightning, by which the welkin is riven and the proud monarch of the forest is made to bow his towering head, like fickle love forth turns to woo the gentle dew amid the air: the kiss it thereto gives drops down in showers for refreshment. The tempest driven, uprooting the cities' bulwarks, laying its walls to ruin rent; then forthwith putting on a smile, with eager embrace courts the infant zephyr—thus toying fans the face of love and beauty.

The sun, who curbs old chaos 'mid the planetary world, to obey his hot behests, devouring comets twenty at a single meal, to spit his scorching fire on remotest realms; yet in his gentle humor holds unharmed the tiny gnat upon his courting beam, to give it nurture, that it sport thereon. The ponderable world itself, its meager frame a rock, its flesh full of countless lives, feels it no deed ignoble to hold within its bosom a nest of vipers—neighbors to proud man, its own earth-lord decked out in thread spun by a crawling worm, to strut and fret his troubled hour, to perish as a slave, or urge his claims defiant to divine estate. Wonders past speech, from whence comest thou?

That sun, the attendant stars, set in their gorgeous canopy by the same art that decked the little flower out, and on its leaf imposed the dew drop as its crown of beauty, equally with the volcanic voice and the roar of a troubled ocean, respond, Forth from Intelligence the high all sprang.

Through the long and almost countless ages of his life, man has entered upon it with warm and flattering hopes of realising some desired satisfactory end—of enjoying some supreme good, to be found either in warding off its ills, or in the discovery of some short and happy road, the fragrance of whose flowers and the smoothness of whose descent might compensate for the few remaining evils not cured by them. The toil, patience and long suffering he has dis-

played; his fortitude and recuperative energy after, and even amid defeat; his indomitable courage in renewing the contest, never to be discouraged, presents him with endowment more godlike than such as pertain to bare ordinary man. Yes, it is wonderful, and deeply so the more we contemplate the long, weary centuries of that struggling zeal: the reckless waste of blood and energy; the sleepless vigilance; the bold daring, which rugged mountain, yawning pit and angry seas have alike been impotent to stay, presenting him animated by a spirit and gifted with powers whose exalted source is eternal, above the clouds. If angels are compelled to weep at his individual sufferings and misery, they must alike rejoice at the godlike endurance under them, and the assurance it gives of a final victory over them.

The time has been—it even is—that man, in the mighty throes of his heart, with a body and limbs worn and mutilated, clang devotedly to a home desolated by tyranny. The time has been—it even is—when he toiled and gathered into barns, that tyrants might enjoy the gains. The time will come when intelligence to know shall exclude from his home and its sacred hearth the foot of oppression; when his barns shall be filled with the harvest, and the husbandman deal out no oppressor's share; when he shall count his herds, not in the pride and vanity of riches, but saying to his fellow, This is good, but knowing is better, being the power which casts out the dross to build up with the pure metal.

The toiler and wanderer of earth, as far off from his father's house, has looked into misty distance, to find a covert or consolation from misery here; as if the beginning, equally with the possibility of his bliss hereafter, depended on his outcast present condition: as if the boundless and unvarying wisdom of Deity was to be measured by the ills of this world, and could not be displayed without them. Than such a belief, nothing can be more opposed to the employment of the intellectual faculties for present elevation. The evils which result from ignorance of the character of Deity, are formidable ones. They have not been materially reduced by civilization, which is wanting in the vital power of education, admitting of it only, with-

out being completely controlled by it. Essentially, civilization consists in what falls from the mouth of science and its doings, into the common tide of observation. To swell this tide, the works of divine wisdom, their phenomena, arts, passions, intellects, truth and fable, are ever contributing their varied and varying combinations and results. The effects of civilization are supposed to constitute a progressive state of society. Imagine a community composed entirely of learned, scientific members. They would not represent the power of civilization, but education. It is not, therefore, in the former, but in some particular phase of the latter, that we are to look for political freedom.

The endeavor herein presented, for its chief object, is to insist, that for any successful scheme of education in political freedom, there are indispensably required to be ever present to the human mind, instead of the thousand distracting ones which now prevail, two well-defined standards of character. The first is that of Deity, clothed with all the high and perfect attributes contained in the ascriptions allowed by the best educated among the Caucasian race; for this it may be sufficient to say that without such a standard for contemplation and example, the desired education must fail. The second is the standard of man, in relation to his political freedom; this is of equal importance with the first. If there were the standard of Deity only, it would fail to be efficient, for two reasons: first, in many of the exalted attributes, however elevating to humanity in their contemplation, and however instructing in their wisdom, their practical application, as guides in the common concerns of life, is not attainable; the second is, that the divine standard represents properly man's aspirations for a higher and more perfect state of existence, looking to which alone, our worldly wisdom would suffer confusion and distraction. Another reason may be added, that disagreements about divine attributes would present more serious difficulties, than they would under the influence and necessity of the human standard.

The divine standard is perfect; the political one must be equally perfect—the first in divine, the second in human qualities and

attributes: the first is eternal and self-existent, the second is essentially artificial and political. The perfection of the first, although forever striving for, we may never attain; if it be the same in a much less degree with the second, this by no means renders either the less necessary. The standard must be perfect; and if we come short of it, there is the greater object and more room for the exertion of zeal in attaining, and necessarily the higher rewards and gratification for our approaches toward it. The human standard is perfect in physical form and manly beauty, as it is in all the qualities, adornments and known perfections of mind and their qualification for the political condition.

Now the laws of the social state may not be able to reach and predicate an equal amount of action on each of the attributes belonging to these standards; but so far as required by the wants of the political state, and is practical of attainment, these laws should be definite and positive. The laws of health, cleanliness, manners, behavior, including words, education, labor, and all conduct which looks to and is included in the practical idea of a perfect standard, will form the proper subject of legislation and education, including, of course, other particulars above named. Although it be true that in the present state of society, difficulties may occur in maintaining the proper respect for the attributes of a divine standard, yet we should omit no endeavor in the preservation of it from the contamination of gross superstition and all profane words and practices. In time we may thus hope to elevate the human mind to a universal love and reverence for that divine nature which will be exalting and beneficial in proportion as it is universally accorded in. To draw a military cordon around our social institutions to shut out vice and crime, may for the moment, so far as it brings to deserved death the infamous authors of our misery, contain passionate gratification. Yet if continued, as it supersedes education, the proper fountain of public opinion, it necessarily suspends all legitimate power to execute penalties; so that the corrupt and vicious finally triumph by the very power raised to crush them.

To rely on the elements of civilization for the desired education,

is like the attempt to make a skilful mechanic by barely counting over the tools employed by such. These elements can never materially change in value: mingle they may from age to age and from century to century, often to cast up, in their agitation, glaring corruscations, mistaken for true and holy light; while no common agitation or change of place, ralative to each other of them, will avert the great law which invariably demands from the same subsiding mixture the same scum and sediment.

If the penalties inflicted by the laws of Deity for violations of them by man's conduct, in his physical and moral relations, were sufficient for all earthly government, all human endeavor for that object would be unnecessary, and, of course, all free agency therein equally unnecessary. The penalties instituted by Deity constantly admonishing us of their invariable and unfailing power, at the same time they leave abundant room for the execution of that resulting from free agency and the intelligence required for such execution.

Thus, there may exist a harmony in all the requirements of the laws and actions resulting from both, the want of which has materially retarded the progress of intellectual culture. It must be obvious that such harmony, if reached at all, must be by and through progressive laws and intelligence; the necessity for which will not seriously be disputed. For example, at present there is entertained a wide difference of opinion as to the essential and obvious perfections of Deity, and of course on the nature and extent of penalties attached to his laws, and also as to the modes of inflicting them. The derogatory and injurious effects of which, as to the character of Deity and the standard declared by his attributes, cannot be denied. Nor can it be disputed that such various and conflicting opinions are also injurious to the human standard, and the execution of laws and penalties arising therefrom.

The nature of the Omnipotent Being--all-wise, just, good, invariable, and perfect in all knowledge and power—the attributes of the standard and character of such a being must agree therewith. Then there is no longer the least ground for supposing various laws and penalties, conflicting with each other, as coming from or being in-

stituted by such a being, and especially when such various and conflicting laws and penalties are to be applied to the government of or to promote the happiness of the favorite creature made expressly by Him after his own image. Well may that favorite excuse himself in iniquity and every kind of monstrosity, while reposing on such an inconsistent standard. It must, therefore, appear self-evident, that in every system of education for political freedom, the all-perfect, knowing and invariable nature of this standard ought to be insisted on and preserved so far forth as the imperfections of human nature will admit of the same.

It must be apparent, that by pursuing and securing this object, the intelligence, happiness and true glory of the human family will be greatly promoted.

Enough, perhaps, has already been said of the attributes of the artificial standard made measurably by man out of his own nature; the extent to which, in the formation of the same, he is necessarily indebted to divine attributes; being sufficiently apparent, it may still be necessary to advert again to the execution of penalties and the real agents always safe to be employed therein. The free agency of man having been adverted to in this connection, as depending on the fact that the political standard must be maintained by human laws and regulations, in addition to divine ones; an illustration therefor may be admitted in this wise: The powers and faculties of the mind are the gift of Deity; so are all seed intended for cultivation in the ground, which will afford no harvest unless that cultivation takes place;—so precisely is it with the powers and faculties of the mind; the seed is divine, but the cultivation must be human, and the harvest is to be reaped by human hands. So with all laws and penalties resulting from the endeavor to maintain the fit human standard. To which must be added, further, that the rain and sunshine, also divine, in the due proportion of which, and the extent of a proper cultivation, are we to anticipate a fruitful harvest. Now the seed, the ground, the rain and sunshine, are all furnished by a wonderful divine Intelligence; but these are nothing to the human condition without human care and attention

to secure the harvest, which care and attention proceed alike from Intelligence, and are properly controlled by it. Thus, all things are first produced by divine intelligence, to which, for its special application to human affairs, there must be superadded human care and intelligence; if not, divine blessings must fail.

Growing out of this consideration there exist, with many, serious objections to the inflictions of severe penalties for any violation of human laws; in consequence of which they refuse to promote or have any share in executing them. This is, no doubt, a sufficient cause for many crimes.

So far as this objection proceeds from a knowledge of the laws and penalties of divine wisdom, it has no foundation; and for the reason, that it amounts to an objection to all government and intelligence by man—a proposition levelled equally against all divine laws and penalties; because when we establish the latter, we establish the first. The defeat of the one must equally defeat the other. Deity says to man: "I provide for you certain seed, and the ground in which to plant that seed; and give you all the power and intelligence, or the means of acquiring it, for reaping and enjoying the harvest from the same. "Stop," says the pretender to God's wisdom, "you shall not plant or reap. God has made other provision for a harvest hereafter."

This is believed to proceed from a total misapprehension of the character and wisdom of Deity. The single fact that Deity has endowed man with faculties and power to know and do all that is required for social and political government, and that knowing and doing in the intellectual formation of the same being in direct hostility to crime and tyranny as a uniform result, is proof sufficient that such a work is highly acceptable to his divine wisdom; and being so acceptable, it follows as a necessary consequence, that no laws or penalties by him adopted can be calculated to prevent or discourage it;—presenting the only condition in which man can, in the least, imitate the laws of order and wisdom demonstrated in those of creation and its preservation, or by which he can aspire to the dignity of his birthright as being an image of the wisdom of

Deity. It would also seem necessarily to follow, that this work is not only acceptable to him, but of all others the most so.

To degrade, discourage, or neglect this great work, is the highest earthly offense against divine wisdom and goodness. Of course nations who neglect it cannot long survive: as we everywhere see the total failure and corruption of all schemes opposed to such divine wisdom, which having by the power of Intelligence made all things and sustained all things in the heavens or on the earth, can accord no success or glory to man which does not most consist in the endeavor to follow his divine example.

Have you wishes for human happiness—for your own? Have you children to share in that happiness? Pledges of felicity, when rightly governed, teach them, without ceasing, that Intelligence is the great divine power, enabling man, by the appointment of his Maker, to conquer crime and tyranny. Where you hate, it will instruct you to love; where you shed blood, it will teach you the wisdom of forbearance; but most of all, where enslaved, it will burst asunder your degrading chains, elevating you to the glorious rank of the divine image.

HOUSE OF COSMO.

THESE terms are employed barely to signify the wisdom of the world—a generic term of which civilization is but a species. They will serve, on this occasion, to introduce a few additional considerations which bear upon the chief object, Intelligence.

The wisdom of the world must include mind and matter, and all their relations to each other—relations which may presuppose causes and effects, without enabling us always to distinguish and duly separate them; in which it will be much more excusable in man to be in error, than to doubt the sufficiency of divine intelligence. If by the fountain of wisdom there stands also one of tears, we are permitted to see that they flow into each other, and that the latter, by the flavor imbibed from the former, may be rendered much less bitter. If to the world's wisdom there should still appear much containing an undue proportion of the bitter, there can be no draught more potent for its cure, than to drink deeper of that wisdom. To overcome all things, may not afford so full a satisfaction, as having the fortitude and knowing the means to overcome all.

If what we do not know, has afforded its share of troubles at all equal with what we do know, we have yet no right to conclude that what we cannot know would lessen them, but rather to conclude that the unknowable is for present purposes indifferent, or we should know it. This is nothing more than a deserved modest confidence in divine wisdom, prompting us to greater diligence in the proper direction.

The world may be considered in two aspects; the one in relation to its wonderfully perfect adaptation to its physical object and laws, —the other including the same wonderful adaption to the comprehensibility of the mind. Where there should be the least failure of either, all intelligence ceases.

There are as the chief characteristics of matter, dimension, palpability, density, and in general, visibility; of its incidents, gravitation, cohesion, divisibility, growth, and degradation. It may have fluidity, and exist in an organic or inorganic state, and be compounded of many or of a few distinct elements. There is also in relation to matter the consideration of its natural division into parts and particles—as a grain of dust, a tissue, a mountain, or a world—and the relation of such parts to each other and to the whole, and the further and more important division of relations of all these parts, particles and elements artificially made by the mind, by which the relations between all the parts and elements, and every possible connection of the same, may be combined so as to aid or advance some necessity of life and the business thereof. In their natural state, the particles and elements of matter produce on social affairs a limited benefit. It is the artificial ones that are most pregnant with benefits thereto; from this arises man's free agency and all his consequent elevation. Considering matter in its divisibility of natural relations with the elements of combination thereof, the number of such parts is to the human mind as an infinity, entirely non-computable. Considering it in relation to mind, and the susceptibility of division, combinations and relations of all its parts and elements, the one to the other and to the whole, and although we possess no power of computation for the immense number of the whole, we can not fail to see that such combination and relation is without any assignable limit, and must greatly exceed the former amount. Yet by the laws of order and the five senses, which are as prompters to the mind, this whole illimitable amount can be so simplified and classified as to render them applicable and available to the every-day wants of life: this takes place, on the condition that we make the proper selection out of the whole number, it being such a one as is suited to the particular want, both in number and kind.

Thus, density and gravitation suggested a want. The combination of principles and matter represented in the lever and fulcrum, supplied it. The lever and fulcrum present in reality a power to

diffuse gravitation and density. The principles evolved in this simple contrivance being carried out, have filled the world with useful mechanical contrivances and labors of surprising magnitude. By selecting and combining a dense matter with this principle, and by applying thereto heated elements, we secure a new power, called the steam power—one of the most formidable and efficient of all discovered powers. As to bare effects, the same may be said of gunpowder. Now these and all other surprising or simple discoveries are secured, not by the promiscuous selection of matter and elements, but by a few of them only, each of which requires an organization of matter and elements suited to the particular object intended; without which nothing can be accomplished. If we go back in search of causes for these or any other extraordinary, or even the most ordinary, result of this combination, we are always met by the answer, It is intelligence—the knowing power.

Without pretending to make any assumption respecting the limits of power allowed to the human mind, there are some views of it not unworthy of consideration. Having already referred to matter, its divisibility, its variety and power or susceptibility of endless combinations, now let us add to this other worlds and other systems, all equally complicated in material and elements; and let them be passed in panoramic succession before the human mind. There is within it a power to stereotype the whole, to map and represent this infinite work, so as to lay one's finger on it, even if it belong to space infinite, and consist of things in their detail countless. Thus it is Divine Intelligence who has taken space and distance infinite, in which to place his worlds and systems of them; after which, he says to man, You and you alone may create them all in a space no larger than a palm. We know not what others may think of this power, but if there can be such a thing as infinity in miniature, this is certainly it.

More single in the form of it, and less only in the object, has the Divine Intelligence endowed vegetable matter with an equally surprising principle. Passing over many imposing forms of it, and

many much more imposing subjects, we have selected for illustration a vegetable seed as among the most humble of organized bodies. Seeds, however various in form or size, are endowed with the uniform principle of vitality—a power to produce each their own kind. Its consistence, so far as known, is made up of albumen, an embryo, with an envelop or skin—the latter, as a general rule, too thin for any protection against the ravages of time or causes of decay almost universal. In any common seed, the size is too small for securing it against the slightest atmospheric changes, by which the hardest rocks are constantly degraded; and yet the seed of wheat, which superstition three thousand years ago scattered in an Egyptian sarcophagus, and now exhumed from the mouldering sepulchre, will grow and mature with all its youthful energy and vitality. Yes, while one hundred generations of mankind have passed away, mountains have toppled down with age, and new planets have appeared in the heavens, this little seed, reposing in the grave, a place appointed for corruption, for thirty centuries, sleeping a death sleep, without any loss of its vital principle, exhibits an incorruptibility in that principle entirely inconsistent with the laws of bare matter, especially of so frail a kind of it as a small seed. The principle of vitality contained in the seed is not, therefore, a bare organization of matter, in any more conclusive exposition of it than spirit or soul is one of flesh and blood.

We are, therefore, urged to the conclusion, that Deity, in constituting and constructing the vegetable kingdom for all its immense variety, scattered for each a divine thought of intelligence. Seeds have also been exhumed from below the tertian formation of the crust of the earth, where they had doubtless lain for many thousands of years; and yet, on being exposed, grew vigorously. If this vital principle contained in a seed is thus maintained and maintainable for three or ten thousand years, why should we limit, by any specified time, the continuance of it? This vital principle of a seed is specific, though invisible, containing in itself the unexpanded tissue, which, in its development, presents root, stalk, branch, leaf,

flower and majesty of the mighty monarch of the forest, and equally the little flower beneath it.

We have said it is not matter alone which constitutes this vital principle. There are some reasons for it; a few of them may be stated. Organized matter, in some of its forms, may be long preserved, and that in despite of exposure to decay. Inorganic matter is sometimes but little influenced or affected by exposure; but all the examples of organic life in a living state are directly and intimately dependent for their continued existence on light and atmosphere, and generally on temperature and moisture: herein the vital principle of the seed furnishes an exception. The growth of vegetable life depends on earth, sun, air and water; there are no other known means for their preservation and continuance: herein the vital principle of the seed forms an exception, as the same earth, sun and atmosphere will produce all, yet not change the vital principle of any. Then it is neither on earth, sun or atmosphere that this vital principle depends.

Science or intelligence, by selecting a few fit elements, can create rocks and metals, on a limited scale; but no human intelligence can contrive the vital principle of a seed. Ignoring all the common laws of matter, this vitality must be a divine principle of intelligence, inherent in every seed.

It is not needful, perhaps, to make reference to the various instincts of animal and vegetable life, as being equally derived from a like divine intelligence. All equal elements must be subject to some equal laws, by which they are known, or we could derive little benefit from observation or deduction. The vital principle of seed not falling within the category of the elements of matter as known or explained, places it above or independent of such elements. If intelligence even in the vegetable kingdom can accomplish so much and exhibit such a wonderful manifestation of power, what that is designed for his condition may not be predicated for God's own image?

While the world is so full of lessons of wisdom and divine intelli-

gance, why need there be a wanderer or an exile from his father's house, in search of them? Why need he to feed on husks, where a bountiful table is forever spread in his favor? Let him return, directing his weary steps to his own sill, his own household; where, searching diligently for them, with a well ordered heart and hearth, he will find, to his glory, the true House of Cosmo.